

CHRISTIAN ETHICS
AND
ECONOMICS

A New Approach

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CHRISTIAN ETHICS AND ECONOMICS

A New Approach

BY

THOMAS GARTH McBRIDE

Member of the Chicago Bar



New York • 1944

RICHARD R. SMITH

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THOMAS GARTH McBRIDE

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*" . . . and he shall reward every man
according to his works."*

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**CHRISTIAN ETHICS
AND
ECONOMICS**

A New Approach

FOREWORD

THE IMPACT OF multiplied social forces of labor, capital and nations, generated by economic organizations of increasing concentration and power, upon the laws, institutions, customs and usages of our times has unsettled what is described as the economic system and has set people to questioning more intently the ideas upon which it is based. These laws, institutions, customs and usages are undergoing changes that, if we are not careful, will be determined less by intelligent design or moral choice than by conflicting physical forces and economic pressures. Even now economic, political and military struggles between groups and nations over the course of these changes are developing in stages of increasing ferocity.

The unprecedented energy displayed by these forces at work in the world today is produced by utilizing the principle of enhanced productivity of group action in enlarging degrees of intensive and extensive co-operation. The principle exists by reason of certain laws and processes of nature. Its employment arises from the learning and development of many generations, and its effectiveness is much accelerated since the beginning of the industrial revolution by the greater scientific and practical knowledge of natural forces and materials and the uses of physical, chemical and electrical processes and machinery.

The titanic power arising from the developing methods of production has furnished the parties to these conflicts with weapons of annihilating and paralyzing effect. It threatens to engulf what civilized methods of political and economic action have tediously and imperfectly evolved from ethics to practice. The motive of the conflicts within and between nations, as well as the issue to be decided by the conflicts, is whether this power is to be used, without or against the public will, to satisfy individual or group ambitions for wealth, power and position, or to provide, by the expressed consent of the people, for the general sustenance and welfare on principles of equality, justice and freedom. The choice is chaos and death, or order and life.

It is imperative that productive power be brought within the regulation of democratic ideals and practices, and that the administration of economic power, the uses of economic facilities, and the distribution of the benefits of the co-operative effort of production be at last made

amenable to the ethical considerations we have termed democracy. It behooves us to re-examine the sources and elements of these moral principles, the ethical tenets derived from Christian teachings; to re-establish in our minds their basis of truth and the reason of their vitality; to develop their sociological application; to analyze the nature of economic procedure and of the laws and organizations of nature which determine them; and, by the conjunction of these two avenues of thought, to plan a more agreeable and fruitful civilization.

Need we have more history to perceive that there is nothing secure or lasting in economic power attained by force; that contention for economic power, facilities or goods must necessarily bring frustration and disorder, all the incongruities of want in the midst of plenty, the discord of progressive poverty with progressive productivity; that conflict is not inevitable but lies outside the natural economic process and aborts its evident objective? When will the mind achieve dominion over the appetite for irresponsible wealth and power? When will understanding discover in the materials and forces available on the earth a basis for just and enduring agreement by which productive power may be directed, and distribution of the goods and benefits thereof may be effected, to the end of individual and common welfare?

INTRODUCTION

WHEN ONE CONSIDERS that nature has provided the laws and characteristics of materials and forces and those phenomena of physical and biological processes that constitute the environment within which are described the activities of sustenance and regeneration in economic life, one may perceive that all such activities are thus conditioned; that, as there are laws governing the elements that move in such environment, they determine the possible movements of economic life; and that, as life and death, or good and evil, lie impartially within the purview of the available combinations of such elements, we shall have either as we choose, or are impelled to choose, of these possible movements.

The course of economic activities is prescribed by these laws and is one of endless repetition of cycles, the ebb and flow of measures of death and life—production, exchange, distribution and consumption. The ways and means of these several phases of economic process must be those afforded in the environment in which they unfold. Among the ways common to all such phases is that no man performs these tasks for himself alone; that the burden of such tasks is a common burden imposed by nature.

The mingling of the common labor in the economic processes presents a problem the understanding of which is the objective of the science called economics. The equities arising by reason of such intermingled labors are expressed in their progressive order—contributions, compensations, purchasing powers and retail prices; and these ought to bear relationship and integration in a balance of the economic process as nature requires in the restoration of life at the end of each cycle of economic activity. This balance may be stated thus:

$$\frac{\text{Contributions}}{\text{Compensations}} = \frac{\text{Purchasing Powers}}{\text{Retail Prices}}$$

By this equation is represented in conjunctive and proportional arrangement the two phases, the incoming and outgoing movements, of the exchange, in ordered, progressive process. Within it are encompassed the full cycle of economic life from labor to resuscitation. It is the means of measuring and accounting for the flow of economic goods

and services through the exchange according to the expenditure of labor. The equities of the several participants proportional to their labor in the co-operative economic effort are recognized in the inception on the production phase, and satisfied in the conclusion on the distribution phase, of the exchange. A balance of the individual and of the collective interests during the course, and in the two operations, of the exchange, maintained by a medium expressive and protective of these interests and not susceptible of manipulation or alteration in this transitional process, is afforded by this equation, and is not otherwise possible of attainment either in practice or understanding. By this synthesis of economic thought and action it is possible to perceive in integration the multiple elements, movements and relationships of the exchange, to establish economics upon the basis of the pertinent laws, forces and processes of nature rather than upon invalid and incomprehensible assumptions and unsupported by such recourse to nature. This equation of exchange is the balance of life and the process of economic regeneration.

We shall proceed to examine the elements of this equation in their turn: in their relation both to the pertinent natural laws, forces and processes and to recognized or recognizable principles of social morality. In this way we may draw the principal lines of economic order and formulate the primary laws of economic justice.

Part I

THE NATURE OF PRODUCTION

1

THE BEGINNING OF THE LIFE CYCLE

Labor and the life cycle. Necessity for adaptation to the process. Economic life inert without labor. Economic action motivated only by labor. Equality in the requirement of labor. All men live by the same economic process. No man sufficient to himself. In the development of knowledge. In the acquisition of knowledge. In the employment of knowledge. The decimation of isolation. The limits of a man's capacity. The variability of individual capacity. The enhanced productivity of co-operative action. The impulse of co-operative effort. The division of functions in co-operation. Co-operation should arise out of consent, not compulsion. The measure of contribution. The effect of the uses of economic facilities. The measure of good and evil. Contribution of labor, not value, as the basis of exchange.

Labor and the Life Cycle

LIFE IS NOT a free gift of nature. The expenditure of energy accompanies its processes at every stage. The requisite of life is a measure of death. These form movements of alternate succession. Latent within the seed are the powers of new plant life. Within it there is stored the energy in the appropriate environment to spring from a dormant state to initiate the growth of the verdant animation which every year, in due season, clothes the earth with the aspect of life. The seed gives up its form and substance as the tender shoot bursts the discarded shell. The plant in its growth draws upon the diffused energies of the sun, the propitious showers, the provisions of the soil, which by the kindly design of nature transmute their life-like properties into the unfoldment of plant destiny. But in its development it expends its inherent vitality toward its maturity, flowering, pollenizing, and storing its regenerative powers in the seed, when, its end having been attained, it withers and dies.

These observations are of fundamental significance in several fields of thought. To the scientific mind, they describe a part of the physical environment and a process of life pertinent to the study of biology. To the philosophical mind, they present a problem of rational explanation of a state of being, the ordination of which lies beyond the human will or power of creation. To the theological mind, they carry the conviction and support the doctrine of a cause above human causes, the evidence of the work of the Divine Intelligence, having the attributes of method, purpose and power of which man's capacities are the sorry image. To the ethical mind, they furnish a basis for the adaptation of human conduct to a standard of high authority, the orientation to the final source of rules of individual and social conduct, the obedience to which perpetuates and sustains life and good, the disobedience of which wreaks destruction, death and evil. To the mind of the economist, they suggest—or ought to suggest—that the production of goods is intimately identified with the characteristics of this process, that economic process begins with and grows entirely out of the expenditure of effort in production and that thereon depends an understanding of the setting up and solution of the relative equities of those who participate in economic life. All these beginnings of thought and understanding lie in the ancient passage, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."¹ In the development of this theme these areas of thought will be held in contemplation.

Necessity for Adaptation to the Process

This is a cycle common to all nature, and to human life as well, physically and economically. But man, priding himself on being a higher form of life, is imposed by nature with higher responsibilities. He is still made to ride on the high places of the earth, to eat the increase of the fields, to suck honey out of the rock and oil out of the flinty rock, butter of kine, milk of sheep, with fat of lambs, rams and kidneys of wheat, and the pure blood of the grape.² As there is invested in him, however, some determination of the course of his conduct, there is enjoined upon him obedience to the requirements of nature's God in

¹ John 12:24.

² Deut. 32:13.

the perpetuation of human life. He learns that sustenance is not free, and that the way of the tree of life presents obstacles to its access. He must also learn of the material processes of production at which he has attained some proficiency. But most important he must learn of those principles of ethics in his relationship with his fellows that are conducive to order, justice and fullness of life.

But in partaking of this tree of the knowledge of good and evil, in adopting a code for his conduct among his fellows, man pursued an unwise and ungodly course, seeking by the laws of the exchange to lay his burdens on another's back. In his strife for the possession of land and the power thereby attainable he has made of the ground a curse. And while it could adequately sustain him, he has eaten of its increase in sorrow all the days of his life for lack of equitable practices of exchange. For this contumacy of the first law of nature in economic life, he was driven from the Garden to till the ground from whence he was taken, and he underwent the sentence that in the sweat of his face should he eat his bread, till he should return unto the ground.³ Man was not accursed of God, but of his own law, in Eden, and rendered a necessary admonition that when every man should sustain his body by his own labor, he would return to Eden and to its eternal inheritance, its lands and their increase.

Economic Life Inert Without Labor

It has not been made possible for a man, or for the race, to subsist merely by imbibing the sustenance delivered into his hand by nature's solicitude. Air and sunshine may be said to be the only benefits of nature enjoyed without the aid of one's hand. All other goods are economic in their nature: that is, they require the expenditure of human energy as a prerequisite to their enjoyment. This, not scarcity, is the all-important element. By the proper application of human energy with mechanical aids and productive organization, the concept of scarcity can be banished from our economy; but never in the last degree the requirement of human energy. This is the *sine qua non* of economic life. The expenditure of energy by a man in the business of production is to him a measure of death, a consumption of the vitality

³ Gen. 3:11, 17, 19, 23.

which is the essence of his life, his time, his thought and his strength. When these are spent, they are irretrievable. The moment a man is born, that moment he begins to die. There is no other consideration so worthy of admeasurement between men, as the products of industry pass into the commercial channels.

Economic Action Motivated Only by Labor

Nature awaits the expenditure of man's labor in the provision of economic goods for his needs. Just as production cannot proceed without this sacrifice of life, so life cannot be sustained without the consumption of the goods produced at that cost. No man can live unless a toll be exacted of human life. No man should be permitted to consume those things in which others have invested their energies, without a like expenditure of his own energies. If life can only be restored through death, no man should be required to give of his life in order that another may live. All should be required to make the same sacrifice. He that would save his life must first lose it.⁴ Men who desire to consume the invigorating potion of the market's store should be first accountable not only for the fact of their sacrifice, but for its extent.

But nature is not a capricious master. She not only has required the sacrifice but has provided the means wherewithal her will may be obeyed. All men are born with backs to bear a cross, with hands to weave, with feet to plod the furrowed rows, with minds to divine the habits of nature and turn them to their use. If they engage these faculties in the enterprise for which they were designed, a healthful and plentiful environment will be their reward. But, if they covet the fruits of other men's labors through artifices which they deceitfully contrive and endow with the authority and rigor of the law, they will in due time incur the wrath of the Judge of all things.⁵

Equality in the Requirement of Labor

Pragmatists, their minds so impressed by hereditary and environmental influences in human life, by the truism that no man is ever

⁴ Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25.

⁵ Deut. 28.

psychologically or physiologically independent, by the observation that only a few by the inherent qualities of their character or by the turn of fortune are born to rule and to rise from the common plains to the exalted places of the earth, by the doctrine that order is a creature of the authority of a few and the obedience of the many, have chided the Revolutionary fathers for preaching that all men were born to be free.

Of course, they grant, men may be allowed freedom to come and go, provided they refrain from trespass and vagrancy. And men may be deceived into believing that in their franchise of the ballot all power flows from their hands, while those possessed of economic power realize that the use of the ballot is circumscribed by the understanding of the voters, and while the politicians skillfully hedge the ballot about with devices and practices rendering it an inexpressive medium of the public will. Then, too, there are the constitutional prohibitions against the invasion of the sacred precincts of the individual. But such rights, though won and rewon by the incessant spilling of blood, become empty when men confront the unbridled economic power which has gathered within the domain of business organization. It is the freedom of millions to experience the reduction of opportunity, the prostration of want, the insolence of charitable relief, exclusion from the soil and isolation from the market.

We are in dire need of a "new birth of freedom," of economic freedom, which, while taking into account the state of nature in which man is born and the requirements and facility of economic order, will, at the proper stage of economic process by his own sacrifice, free each man from the ties of service and open to him his economic salvation: such a world of abundance, recreation and culture, and liberty that the world has never seen, as from the very earliest times was the subject matter of God's covenant with mankind.

The minds of these present-day pragmatists are barren of the truth that, in the indispensable needs of their physical beings, and in the idiosyncrasies of their psychological makeup, men are equal. They have not thought that physicians and lawyers, as well as clergymen and psychologists, find men pretty much of the same grain: some coarse, some fine. Nor can they see that a healthy society cannot long endure where there is a marked inequality in the distribution of wealth, power or food. Nor can they observe that the differences between men lie in

the degree rather than the kind of their biological and intellectual qualities. Nor can they understand that only the pseudo-great vaunt themselves and are puffed up, and that the best servants of humanity find little of their reward in the selfish accumulation of property beyond what is ample for their comfort and security. Nor are they aware that the provisions of some, the especial wards of providence, do not fall like the manna from heaven, while those of others arise but from the toil of their labor; that the sustenance of all has precisely the same origin, the application of human energy to the ready implements of nature, whereby they must all eat from the same trough or gather at the same manger. Who of these could escape the premature *rigor mortis* of the final death, but for their own work or the work of others? In what voice has nature ordained that one should relieve another of this impediment to life? The "great" ones of our economic order exercise authority upon the masses of humanity, but we are admonished it should not be so; that whosoever will be chief among us, let him be our servant, equally accountable in the rectitude of his ways and in the quality of his service.⁶

All Men Live by the Same Economic Process

The biological processes by which the life of the race is sustained are common to all men. The master's lady experiences the same expression of her regenerative fertility, the same fetation and the same travail, as does the lowly peasant woman. Through the seed in the conjunction of the sexes, human life is perpetuated in all families and in all nations by the same universal means, a phenomenon appearing also in the regenerative processes of vegetable life. But in the economic channel, though man practices a similar process of regeneration, he has thus far only superficially understood it. Yet the continuity of life accomplished by the access to material sustenance through the institution of the market, is no less important than that accomplished through physical procreation. This is the culmination of economic endeavor, a requisite attainment of every man, great and small alike. The end of economic functions is to redeem not alone a favored part but the whole race by the same process: that of expenditure and restoration of the vital powers.

⁶ Matt. 20:25-27; Mark 10:42-44.

Biological regenerative powers are exercised by the rule of nature, in every sense, in vegetable life and in the brute creation. And we of the genus *homo sapiens* are as yet vouchsafed but little choice in their expression. The impulse of nature is irresistible; we are helpless to change the characteristics of the process. The scope of choice lies in the obedience to a moral code. But although nature has laid before us but one means by which economic regeneration may be effected, through self-sacrifice of service and reward of physical sustenance, she has left open to the exercise of the individual and collective will the formation of the principles and the building of the institutions by which these necessities of human life may be provided. Yet even here nature has not forsaken us. By the application of our powers of mind and spirit to the understanding of nature's great purposes in the earth, we may adjust our ways to the divine plan, that, by the rebirth of the water (material sustenance) and of the spirit (a quickened conscience, a quickened sensitiveness to the will of God manifested in the laws and provisions of nature for the sustentation of man, body and soul),⁷ man's institutions may gradually take on the likeness of the prophetic kingdom.

Among the first of the principles by obedience to which such order may be attained are these: that every man, by right, should be born free to yield his service but for his own reward; and that all men should be born equal in this, that by the same measure of sacrifice they should severally escape economic doom.

No Man Sufficient to Himself

While nature, to this end, has been bountiful in investing man with powers of mind and skill of hand far above those possessed by other creatures, still (and wisely as the event has proved) she has withheld from the individual the capacity to fulfill his proper destiny by his single effort. The highest and most dexterous application of his abilities should scarcely raise him above the most primitive forms of life were he compelled to rely on himself alone. He should be reduced almost at once to living in caves or mud houses, clad in skins and grass, hardly better off than the beast of the field. (Perhaps, unlike the beast,

⁷ John 3:3, 5.

possessing some knowledge of, and desire for, higher standards; but, like the beast, utterly without the means of attaining them.)

In the Development of Knowledge

Let us see how puny is one man's capacity as compared with the requirements of his economic salvation. First, consider his capacity to develop knowledge. Let the slow and laborious process of experimentation, discovery and deduction that has preceded or accompanied each advance in the several fields of human knowledge give us pause. Consider how men have spent all their powers in an heroic and determined effort but have fallen short of the attainment of their small purposes; how one succeeds where thousands fail; how there have often been generations between any two men conspicuous for stellar contributions in chosen fields. Consider that few men have made their contributions in more than a single field, and that the more lofty the achievement, the more likely it is to be circumscribed in scope. Compare the powers of any one man with the effort required to classify and record knowledge through research and through writing, printing, establishment of libraries and in other ways. Observe that the further man develops these fields and extends the limits of observation, the greater the mass of knowledge prerequisite to further advancement until it becomes so vast that it is utterly beyond a man's capacity of assimilation except in one of the several continuously resubdivided divisions of learning. Such reflections make one fully conscious of the fact that the capacity of one man to develop the knowledge necessary to an abundant modern life is as infinitesimal as is the space of his life compared to that of all the lives which have been lived on this planet.

In the Acquisition of Knowledge

Secondly, if we may assume that all such knowledge were nevertheless readily accessible, how much time could a man spare from his daily drudgery for its acquisition, having no hands but his own to provide his living while so engaged? Could he, for such purposes, provide himself the schools and universities to attend, the educators to enlighten him, the sources and means of his research and experimenta-

tion, the chemicals and compounds from all parts of the earth to observe in their reactions in his test tubes, the varieties of delicate and intricate mechanisms and instruments employed to aid in the inculcation of scientific learning? In short, could he fill the places of all those who have measured their stride from Aristotle to Darwin, from Hippocrates to Pasteur, from Pythagoras to Newton, from the cave-dweller to Michelangelo, from Orpheus to Wagner, from Moses to Lincoln, and from Noah to Columbus and Magellan? Can he acquire unaided the knowledge which is essential to an abundant and healthful life?

Those wise in their reputations may, if they possess a fortitude as noble as their erudition, ask themselves how much of their merchandised wisdom is the issue of their own intelligence, and how much the borrowed accumulation of a long and able line of earnest commentators before them, each adding to, drawing distinctions between, and clarifying the observations of his predecessors. They will see themselves for the most part as parrot-like bibliographers of whom it was long ago said: "Of making many books there is no end; and much study is a weariness of the flesh."⁸ How is it that when our economic order needs the aid of that accumulated wisdom, these who have swallowed it up will not disgorge it for a needy world? Why is their rich accumulation, now hidden among the crags and rocks, so inaccessible? Who then will show us the end of the whole matter, the true commandments of nature for the acquisition of which there shall be vouchsafed to us a pillar of fire by night and of cloud by day to guide us out of the land of economic bondage and toward that land of liberty and justice of which farseeing eyes have so often spoken?

In the Employment of Knowledge

Had a man overcome all these obstacles in acquiring the accumulated knowledge of a race, to what extent could he, isolated as he is for sake of our observations, employ it to his own advantage? Reflection renders the quite obvious answer: only that minute and negligible portion available to increase the product of his unaided hand. The remainder had its inception in the progressive growth of social forms and is adaptable only to a highly organized and diversified co-operative effort.

⁸ Eccl. 12:12.

So small is the quantum which can be evolved for his solitary use, and so great that part in the movements of race co-operation, that the lone-some creature of our study would occupy the most tragic position of a man possessed of great understanding in, and zest for, the arts and facilities of life, yet paralyzed in every muscular function.

The application of this vast store of social wealth to economic life requires the many processes and facilities of manufacture and distribution, for the understanding of which one man spends a long apprenticeship and ultimately confines himself, as a jeweler or surgeon, to the constant repetition of a limited group of related tasks. Yet there may be readily brought to mind thousands of highly specialized tasks, modes and types of employment of the mental and manual utilities of man, professional and vocational. Again, it was part of an ancient adage to speak of the butcher, the baker, and the candlestick maker, but now one can call to mind a multitude of separate tasks and machines, all requiring different hands simultaneously involved in the packing industry, a large baking institution, or the vast enterprises engaged in supplying electricity for light and power—not to mention in these and other fields the varieties of products and the length of time required in production, both in sustained and intermittent application of effort.

To aid him in his productive effort, none but the most rudimentary and inefficient of hand tools could he provide. He must endure the lack of all the facilities of transportation, all of the means of communication, all the implements of production, all the means of employing the forces and processes of nature, all the methods of medical care through hospitalization and surgery, and prevention of disease through sanitation. He could hardly overcome, even with seven-league boots, his geographical limitations in the procurement and assembly of materials from every place and corner of the earth, in time of travel and labor of transportation; or by his all-but-naked hands wrest from nature her many minerals and materials necessary to an abundant life. Compared with the utility of this vast learning, these marvelous facilities and these huge business and social organizations, the capacity of one man in the application of modern knowledge in mental and manual skill is as the physical power of one man to that of all his contemporaries united before him.

The Decimation of Isolation

As we look back upon the genesis of man's social life and organization, we observe the principle of co-operative action as a fundamental motivating characteristic. And we observe the growing reliance upon this principle as his institutions take on greater complexity, breadth and power. In his aptitude to utilize this principle he has prospered in goods and improved in culture. But in his rebelliousness against admitting his fellows with whom he engages in co-operative enterprise to the enjoyment of its benefits he has isolated large groups of his fellows with desolating and emaciating consequences. This great defect in man's capacity for adaptability to nature's processes for general sustentation has been one of the chief indictments presented by the social philosophy of Christianity. For as it was averred with such incisive and critical penetration, the poor, the victims of social isolation, are always with us. But His presence we little have and of His wisdom we possess little,⁹ though scholars and clergymen have bowed their backs in the vain assumption of its power, and eunuchs have made themselves sterile for the kingdom of heaven's sake.¹⁰ History has shown how the high and mighty with their great schemes come tumbling down in ruins, when a ruined people could no longer bear the burden of their pretensions, because in their insatiable greed they had too far drawn the blood of them on whom they practiced their weaseled arts. It has shown how the merchants of the earth once wept and mourned over Babylon, the mighty market place, because no man would buy her merchandise any more.¹¹ Today we see the masses barred from the nurture of the earth while her sweet milk sours within her ample breasts, in order that the degenerate might play.

When a man is disconnected from the tree and sources of race life by the loss of his property and by unemployment, he soon becomes an object of pity and charity. A man today, so cut off from Israel by the selfishness of his brothers who need his help, and from the opportunity to taste both service and reward, is shortly reduced to a more desperate state than he might encounter even in a primitive condition. Today, the very act of co-operation for a more plentiful life multiplies the

⁹ Matt. 26:11; Mark 14:7; John 12:8.

¹¹ Rev. 18:10-19.

¹⁰ Matt. 19:12.

dependency of every person and reduces the opportunity and capacity for self-help. A man is more naked than Adam—naked of the accumulated knowledge, arts, practices and institutions of the generations of man, and of the vital benefits of the co-operation of his fellow sojourners, of all the advantages of the enhanced productive power inherent in the division of labor, mass production, and the utilization of machinery and mechanical, chemical, electrical and other natural aids wherewith man has been clothed. Alone, he is utterly without power to assist nature in working out his economic salvation, or to make any appreciable use of her many bounties of mine, forest, animal or plant life. He remains utterly and entirely dependent upon nature in the raw state for sustenance, shelter, and other necessities.

The Limits of a Man's Capacity

This appraisal of a man in a condition of isolation illustrates what he is capable of producing alone, and how much of the benefits of this world can be traced to his unaided hand. Let us consider for a moment the electric lighting lamp and its inventor. It would be difficult to name a device having inherent in it more of the qualities of universal desirability and utility for which we respect and admire the genius of a man. Yet how much of this utility is attributable to the inventor? Suppose he were alone in the world; its utility would be confined to him alone. The larger proportions of its utility arise from the consuming capacity of his fellows. It is doubtful if he could manufacture the batteries or other source of electrical energy to supply it, the electrical wire, switches and other materials and contrivances to operate it. It is certain he could not have created it without the accumulated knowledge concerning the physical properties of glass and other materials and concerning the nature and effects of electrical energy. And lastly how completely he relies on nature for all the materials necessary to produce it; the processes of nature found in all its laws, conduction of electrical energy, transmutation and conservation of energy, and the enduring qualities of gossamer filament or metallic threads heated to incandescence in a vacuum which combine to make the possibility of the creation of such electric lighting lamp?

What then does the inventor or worker contribute? Nothing but his time, mental and physical energy. The source and content of utility,

aside from the use to which a worker puts his own product for his own comfort or pleasure, are the economic forces which result from the use to which others may put it, the desire and willingness to purchase it of millions of people about him—in other words, in co-operative race life, and in the beneficence of nature. Aside from his own time, mental and physical energy, the worker is wholly dependent as to every other factor entering into the creation and utility of his product, upon the attributes of nature, and the economic forces arising out of the action of past and present generations. The worker is only the instrumentality of Omnipotent Will, placed in the garden of civilization to dress it and keep it.

No man has ever by his own hand created an economic order, built a business, accumulated wealth. No man has ever by his own hand made money. For unnumbered centuries, no man has lived wholly by his own hand. When he has eaten and is full, has built goodly houses and dwelt therein, when his herds multiply and his gold and all his possessions are multiplied, and when his heart is lifted up, it is a vain thing for him to say: "My power and the might of my hand has got me this wealth."¹² The only thing any man has ever done is to render his service, to take his place, high or low, in the industrial or commercial ranks, to become a part of the economic forces of his hour. However much a man may initiate, guide, direct, aid or influence the forces of human life, he cannot perform the work of those forces. Though he may seize or possess himself of such forces through the facilities and institutions of exchange, turning such forces in some way to his own use and profit, still they are not of his making, nor their product his product. So it is with natural forces and the product thereof. It is well for man's moral law to heed this truth in nature.

Again he can alone no better provide for all the sustenance or the facilities to produce the sustenance for the race, for his employees, or for himself, than he can alone become the progenitor of the race, the father of all children, or the father of any children. Nature has wisely diffused her powers of regeneration, biologically and economically, and has granted to no man special or unique powers of procreation in either channel. Struggle and strive as he will, he can add to the natural state of things or to the forces of economic race life nothing but his own

¹² Deut. 8:7-18.

service. And as his portion in parental life is within the pale of the moral law, so should be his portion in economic life.

The Variability of Individual Capacity

After giving due allowance to the processes or conditions of nature which enable or aid in production, to the co-operative contribution of past generations or present co-workers, and after recognizing that all a man can contribute is his time and energy, we are still confronted with the variation in the character of the time and effort of different individuals. This variation exists in so many lines that long and tedious studies have been given to the consideration of the problem. But fortunately it is not necessary—indeed it is well nigh impossible—to determine with scientific precision the exact variation in the several cases. It can nevertheless be determined within all bounds of reason and economic justice.

At one extreme nobody, except those subject to some disabling physical or mental deformity or infirmity, is so mean in productive power that he should not be appraised as worthy of such compensation, in return for his effort, as will afford him a life of financial independence and comparative comfort, for the workman is worthy of his meat. The abundant market assures us of this. Aside from this possibility, other important sociological elements to be taken into consideration impel us to the same conclusion. Undernourishment, lack of clothing, of shelter, of medicine, or of other necessity produce a social scum, reeking with physical, mental and institutional disease, and impose onerous financial burdens on the state. An independent man is a source of good in a community. A pauper is a charge on the state and a cesspool of social evil.

At the other extreme, the natural limitations upon the productive power of the individual businessman, executive or financier may be such that the proportionate reward of his service should satisfy every laudable desire, taste or sensibility. But the isolated productive power of the most proficient, compared to that of others less proficient and to the magnified productive power of the group attainable only through co-operation, falls far short of creating the vast accumulation of economic goods, facilities and institutions that some few have achieved.

It is notable that those men of higher relative capacity to render a unique service of great worth are attracted less by the high rates of compensation than by the incentive or satisfaction of their accomplishments. Moreover there is psychologically a measure beyond which desire becomes ravenous and appetite gluttonous, where the worthy incentive of reward is swallowed up in voracity which knows no restraint of conscience or justice.

But too much stress is laid upon this differentiation of individual capacities and too little account taken of the forces of nature and of race life without which the individual's powers would be as a snap of the fingers in interstellar space. These forces of nature, with the advancement of knowledge, have opened wide avenues of life never before dreamed of, and economic institutions have made possible the extension of the division of labor and the application of the principles of mass production, multiplying many fold the productive power of the race. As these forces gather momentum in their accelerating movement, the degrees of differentiation of individual capacities become less appreciable and are in fact even now well-nigh obliterated as an economic factor. The degree of differentiation of individual productivity is inversely proportional to the degree of the utilization of the forces of nature, of accumulated knowledge, and of intensity of race co-operation. The more productive the race, and the more complex its economic institutions, the smaller the space that one man can occupy, the smaller the impression he can make on the whole body, the less self-reliant he is, the more puny is his effort, the more dependent he becomes upon various institutions that provide his education, employment and sustenance. Modesty in estimating his productive power is a man's way to truth and to life. The meek shall inherit the earth.

In this limitation upon the capacity of man to fulfill by his own effort the conditions to a satisfactory existence (not in the academic postulate that men, acquisitive, having goods, find it in their desire to exchange them) lies the first characteristic and inescapable necessity of economic phenomena. If by nature a man were so constituted that alone he could serve himself, be self-sufficient and self-supporting, it is likely there would be no economic system (no exchange), and no need for one. But interdependence is the law of race progress, and co-operation is the requirement of that law.

The Enhanced Productivity of Co-operative Action

Nature, of whose wisdom we are largely ignorant, has provided not only the intelligence to conceive, the will to attempt, but also the means to accomplish a plane of comfort, convenience and culture high above the primitive stage. But, as a prerequisite, she demands that man circumscribe his action to the requirements of co-operative effort. Instead of putting his time and energy to his own use exclusively, he must join with others to put them to the use of others. Herein arises the next imperative of economic phenomena: that two men, by joining in a common effort, can enhance the productive power of the twain. The limitations already referred to, together with the obstacles to a more abundant life, dwindle when two men join in productive effort, divide their tasks, the one complementary to the other. And as the number of co-operating workers increases, the power to overcome such obstacles increases as if in geometric progression. Co-operative production in turn leads to accumulation of knowledge, invention and utilization of machines, and employment of facilities and commodities of nature, all not otherwise usable or feasible. It develops, upon the foundation of co-operative effort, the complex industrial and commercial machine of today, with all its heartening possibilities.

Every man today is as much reliant upon this phenomena of enhanced productiveness of co-operative effort as was the race in its slow development. And having once tasted the luscious flavor of the rich fruits of economic race development, to lose which should be more distressing than never to have experienced its delights, the race individually and collectively has become completely dependent upon the derivatives of these new factors. It must learn to distil these fruits of knowledge, know good from evil in their intermixture, or convert them to a deadly potion, the forbidden fruit, in partaking of which the race forfeits its claim upon the cultivated garden which was its God-given inheritance. As the race has developed by this impetus from the lower to the higher sociological forms, so each man in his sociological evolution from birth to death is impelled and controlled by this vital, natural function; just as the physical and mental evolution of an individual is comparable to the biological and psychological evolution of the race.

Many economists believe that the source of economic vitality is

competitive effort and desire for profit and that but for these the development of economic facilities to the present high productive power and the incentive for their continued operation would be lacking. Whether or not it is a sound principle of biology, this idea of the survival of the fittest, at work in economic practice in competition by and through pricing, is not the genius of our unprecedented economic development. Instead, it is one of the prominent appendages surviving from the jungle days: a constant source of infection and disease. And the desire for profit, expressed in the personal lust for monetary and property accumulation, is not unlike those lower vertebrae in man which remind him that he is descended from creatures once sporting tails attached to the spinal column at one extremity and supporting but shallow brainpans at the other.

By what process of reasoning are we justified in drawing from those observations of science, known to us by the name of evolution (that process of selection whereby progressively higher and more complex forms of life are developed and those less adaptable are discarded), the conclusion that it is by eating and destroying one another that we progress? Rather we should deduce that, as social forms are tried and found wanting, they are reformed or abandoned for a higher expression of morality and intelligence, and that the effect of this evolution is to demonstrate the futility of economic fratricide and to bring it within the proscription that "a corrupt tree which brings forth evil fruit shall be hewn down and cast into the fire." The primal impulse of self-preservation, and its derivative self-elevation, cannot now be most wisely utilized, as we have learned with some distaste or sorrow, by gathering all the force of our beings for the project of preying upon our brothers or destroying them. We cannot trust such impulses to operate in our lives unguided by individual understanding and collective plan. Having a spark of reason, we must develop it into a shining light. Nature has so ordained. We have no other path to salvation.

There is a proper and sufficient scope for the motive of emulation and the urge for comparative achievement, and for the desire for the reward of effort, the purpose of which is to make possible an abundant, comfortable, healthful and cultural mental, spiritual and social life, in which there is ample incentive; but these are but adjuncts or corre-

lated factors to the natural force that has enabled the race to attain high levels of sociological and economic life. Whatever other contributing psychological factors there are and may be, the mainspring of economic development has been the enhanced productive power of co-operative effort in every field of human endeavor.

The Impulse of Co-operative Effort

Suppose that nature, contrary to her usual way, had been neglectful at this point and had left us no means of development beyond that state which each individual might achieve for himself within the span of his powers and his years. Suppose that there was no method of co-operative endeavor by which a group could produce more quantity or better quality than by the isolated efforts of its respective members. What sort of society, if any, would have existed? The evolution of sociological forms would have stopped at the very threshold of civilization. The influence of this vital force was felt so far back that it is impossible to conceive of the most rudimentary or savage state of tribal society that was not laid on this principle. And it has retained its prime importance in human annals, so that the tree of economic life is planted and the root of learning and culture is imbedded in this fertile soil.

The elements which give rise to this phenomenon of enhanced productivity through co-operative effort are not accountable, as some have assumed, to the acumen or prolificacy of business leaders, but are a part of natural causes which those leaders are powerless to make or to change, though they profess so to do. When a man is relieved by co-operative effort from the necessity of performing multiple tasks in self-sustentation, and is thus permitted to become proficient in one trade or profession, this is natural to race co-operation. It is the provision of nature that a man by practice, habit and experience can perform one task better than several, by the keenness of judgment, the precision of manual dexterity, the accustomed senses of observation, analysis and diagnosis, the scope of requisite knowledge. This is one of the sources of this vital phenomenon.

The Division of Functions in Co-operation

It is in the nature of things that one man cannot be in two places at the same time, or in two or more places at certain given intervals. Those tasks in production—they are without number—which require two or more men in two or more places at a given time, or at such given intervals of time, would never be performed and the produce thereof never created but for co-operative effort. This is another source of the phenomenon. There are parts of production which many, only by co-operation, have the strength, endurance and fortitude to bear, owing to the physiological and psychological structure of their beings.

If we consider the natural division of economic functions—industrial, mercantile, financial, and governmental—reflection will demonstrate that no man has yet been born who can perform all four, or even any two, of these functions. No man can be both father and mother. The natural division of functions in sexual regeneration has its counterpart in the natural division of the functions of economic procreation, which appear in every society where this phenomenon exerts its influence.

Co-operation Should Arise Out of Consent, Not Compulsion

In addition to the natural causes of the enhanced productivity of race co-operation, there is the further element of individual consent. No sound economy can be evolved which destroys the proper scope of individuality. Co-operation does not of necessity stifle self-expression but should rather give an opportunity for it. Between co-ordinated control and individual choice as to the field of participation, it is possible to attain a balance that will accomplish at once the highest purposes of both. The procurement of consent requires that the product of the joint effort be attributed to all the participants according to their individual merit, and conversely that the increase of the forces of such co-operation be not attributed to some one of them according to his rights of property, aside from the intrinsic quality of his exertion in the joint enterprise.

No man is above the forces which have their origin in race co-operation. No man, by his own will or choice, should own or control them, or the means to command them or to employ them in violation of the

interests of all who necessarily partake in them or contribute to them. Nature abhors such private accumulations of power and wealth, as nature abhors the blight of Sodom; and they are as barren of issue. The only way to achieve an ordered life, individually and collectively, is to use the faculty of intellect to overcome the blindness of brute passions, and the faculty of choice to follow the just and ample provisions of nature for regeneration and resuscitation.

We see now that, in spite of the bickering, strife, warfare and all other retarding factors, so potent has been this natural phenomenon that the obstacles of ignorance and avarice have been compelled to yield to its overwhelming impulse. Against their will, men have by many compulsions joined in such co-operative effort. Against their will, the leaders have directed this co-operative force in the general direction of the sustenance of the race. But as the forces of production and development have gained headway, so too the forces of destructive accumulation of wealth and power have gathered head, sufficient at times to throw the machinery of economic process out of gear and to bring on periods of intense want and suffering on the one hand and of accelerated accumulation of capital goods and economic authority on the other. The balance wheel for regulating this mainspring of economic action has yet to be devised.

The Measure of Contribution

However, by the nature of co-operative effort, each worker, be he laborer or executive, produces or aids in the production of but one product, or group of like products, or in rendering one type of service, or group of related services. He makes this product or he renders this service, not for himself but for others, in anticipation that he will be requited in such a way as to enable him to gain access to the many needs of a healthful life. This is done not necessarily with an altruistic motive, but usually in view of the indispensable demands of physical sustenance. Co-operative production is, of course, only one portion of the economic cycle. Because of the characteristic of this manner of production, we are at once confronted with the process of exchange, which is essential in the distribution of the results of productive effort; and with the most vital, though as yet unrecognized, principle of economic justice.

We have seen that all a man can contribute in production is his service, his time, mental and physical energy; that every other factor is attributable to nature or to his fellow men. However, in coming to the discussion of the exchange, particularly at this stage of the economic process when the contribution is to be laid upon the public altar, both the economists and those engaged in the actual transaction have fallen into fatal error.

Let us take the familiar example of one of the common necessities, water. It has been well said that when conditions are such that it is easily accessible to all, no element of co-operative production is present, no necessity for exchange and no economic problem. But when, by reason of inaccessibility, it becomes impossible or impracticable for each person to fetch his own water, while fulfilling other of his natural requirements, water becomes a subject matter of co-operative industry. Then it is that someone makes it his business to furnish water to others by carrying, piping, distilling or other means, for a reward. It becomes a subject matter of the co-operative expenditure of human energy. It becomes involved in the process of exchange. It is said in such instances that "water is brought in by some individuals and sold to others." The first portion of the statement, which describes the service performed by the water carrier, is sound: he exerts his time and energy to draw water from the spring or stream; if attentive to his trade, he makes sure of its purity or other qualities affecting its desirability; he transports it from the place of source to the place of use and renders it accessible to the user. This is the extent of his contribution, his time and energy so expended.

Now he comes to the point of passing it on to others and of receiving his reward. It is said he "sells" it. But in this phrase there lurks one of the insidious deceits with which perplexing economic problems are replete. In using the word "sell" we assume that the water he has carried has become his property. Now it is the most natural thing for a man to say: "If I have produced this thing, why should it not belong to me?" And the obvious answer is: If he alone has produced that thing and desires to use it or to consume it himself, and if the materials with which he has made it have come rightfully and by his sole effort into his hands, it should belong to him.

But if he desires, instead, to employ it as a means of obtaining through the exchange products which others have produced by their

service, their time and effort, an entirely different situation arises. He should on the exchange deal with others on the basis of equality: that is, with appropriate variations as to skill, responsibility or other factors pertaining to the merit of service. He should receive benefits requiring human time and energy like that which he has contributed. By assuming, as a prerequisite to exchange, that the water has become the property of the carrier, we beg the whole question of his contribution in time and energy, and we conduct the exchange according to some undefinable notion of value as it chances to be expressed in demand at a price. This assumption is purely a creation of the mind and without origin or basis in nature. It intervenes here to initiate relations entirely different from those which should be entered upon were the true and natural character of the transaction discerned. It introduces relations abhorrent to nature's provisions for the sustenance of the race. Here is the great divide between economic good and evil, justice and betrayal.

The Effect of the Uses of Economic Facilities

At the outset, we are confronted with the necessity in economic action of the use of the facilities supplied by nature for that purpose: the land and sea and their increase, the materials, forces and methods we find at hand. Thereupon we must choose what use is to be made of them and all the characteristics and limitations of the use; who is to make the use, individuals or groups; and who is to be excluded from the use, and why. These questions always will be and always have been decided, though not always wisely or justly. We must and do also choose what use is to be made of the products of economic effort, how they are to pass through the stages of production, into and through the market, and how and to whom distributed. These choices are represented in the laws, customs and usages recognized and employed in economic operations.

The use of these things and the rules governing such use are embraced partly in what are known as the laws of property rights. These rules of use are the means of effecting the final results of economic action, favorable or unfavorable, just or unjust. Here is the root of the problem. If we were to decide that a described result is desirable and possible, though not attained, the reason for the failure should be found

in these rules and uses. If we have contention, disorder and frustration—booms and depressions, the perilous rise and ruinous decline of economic tides—they will concern these rules and uses. These will determine the manner and extent of the employment of the facilities, materials and forces of nature provided for economic action, and the enjoyment or denial and the adequacy of the fruits thereof. So great is the variety of choice, and so flexible are the possibilities of production, that the results we achieve are of our own making. We may praise or condemn ourselves and each other accordingly.

These rules and uses are not ends in themselves to be fought over or striven for as such, but are means to the objectives of an economy. But the rules and uses that individuals or groups contend for are their means of attaining the objectives they desire, and our means of knowing their motives, which they secrete. We must choose what objective is good and most desirable, and thereby decide upon the rules and uses to be made of these things which will accomplish that end. Because every man's contribution is the means and measure of his attaining that objective, the sustentation of his life, then such rules and uses as deny it recognition are evil and undesirable. If law, customs and usages fail to recognize the equities that flow from contribution, then they are evil to that extent, and they ought to be revised so as to conform to this moral principle: that the objective of continued life and pleasure, through the recognition of the contribution made therefor, must be attained.

The real question is: What rules and uses are conducive to individual and collective welfare and resuscitation? The fact that nature lays before us, and bestows upon us the intelligence to understand, the means and methods of the continuity of life through economic functions, rewards us and gives us pleasure if we use them to attain that end and chastises us and inflicts unhappiness, pain and disorder upon us if we abuse them and fail of such purpose, is convincing evidence that this is the purpose of nature and its creator. Upon so sound and enduring a foundation must we base the thought and motive by which we make the choice of the rules of use and uses of economic facilities.

To say that our present economy has as its prime objective individual and collective sustentation is untrue. To say that the fundamental impulses and methods of our economy are the satisfaction of the ambi-

tions for personal power, wealth and accumulation is fundamentally sound. But the spread of the democratic ideals of equality and justice have modified the privileges of personal power and wealth and have modified the rules and uses of property in favor of the general good.

The fundamental idea out of which the rules and uses of the present economy arise is that one may use an object which is his as he sees fit, the purpose and motives thereof being immaterial. This idea has long since been the subject of many restrictions of the civil and criminal law to prevent the abuse of economic facilities in anti-social ways and to regulate and direct the uses of economic facilities to the end of the general welfare.

Individual motives, impulses and desires are largely anti-social and do not seek an equality of treatment and welfare and justice with others, but have two designs: first, the raising of the individual to position, wealth and power; and, second, the purposeful degradation of his fellow to a position of poverty, subjugation and meniality. These impulses exercise a decisive influence on our conduct in spite of the fact that we know that not only the collective good, but the individual good as well, is better served by overcoming them for the motives of brotherhood and of justice in the distribution of the goods of the joint economic enterprise. The rules and uses now in effect in our economy are largely the outgrowth of the desires of individual aggrandizement, and they contradict the motive of general welfare. We permit ourselves to pervert the impulse of self-preservation by seeking such self-preservation, each for himself, through the privation and destruction of our fellows, whereas an understanding of natural law will counsel that this impulse of self-preservation can best be served by the preservation of others with ourselves. The motives of accumulation are helpful in promoting accumulation for common uses and benefits; but hurtful in tempting us to accumulate for private uses that are disadvantageous and unjust to others. The ambition for position and power is laudable if it is governed by a desire to attain them by the will and choice, and for the uses and benefits of the general population. But to the extent that it prompts the seeking of exclusive privileges and benefits and the degradation of the masses, it is reprehensible.

A recognition of the characteristics and equity of contribution is a direct avenue to the attainment of that individual and collective sus-

tentation which we must conclude is the ordained purpose of economic action. Those rules and uses, therefore, that recognize the characteristics and equities of contribution are sound and good, while those that deny it are perverted and evil. The existing laws, customs and usages that we speak of as property rights present a strange contradiction in possessing attributes conducive to both private accumulation and general sustentation, and to both the recognition and the denial of the equity of contribution. It is necessary to describe the natural functions of use, to define and classify them, to determine what uses and incidents thereof are essential and fitting in an economy designed for the individual and collective sustentation, and to revise the rules governing the uses of the facilities and products of economics conformable therewith.

The Measure of Good and Evil

We cannot go far in the consideration of these problems in this light without observing the necessity for the exchange and its principal characteristic, and without being confronted with the first problem of economic right and wrong and the basic question of economic justice. Here, in the midst of the cultivated garden—the market—man first comes upon the tree of knowledge of good and evil, the tree of civil law. Little wonder that the infant race was warned against taking into its hands the determination of good and evil, for through all the generations of man that have come and gone we have learned little of this subject which should form the background of our economic philosophy. Yet where is there a more just or appealing maxim than that each should be dealt with according to his deserts? ("To every man according as his work shall be.") There is much room here for the admonition that we should do to others as we would they should do to us. Indeed economists represent that in exchange the concept of equality is applied. They say that this transaction is conducted according to a standard of measurement assuring that, when it is completed, neither party is the worse off, value for value.

The recognition of a man's right of property in goods arising from the co-operative action of production has, as one of its first incidents, the privilege of his holding them in his possession in order to bargain with them in exchange for other goods or money. From this privilege

flows his power to create an impediment in the processes of exchange, whereby to extract such consideration upon the market as the degree of the advantage of his power sanctions. His problem is one of surrounding himself with various factors which shall afford him a more advantageous position than his adversary in making the bargain, to the extent that he may extract a greater consideration for his goods than would otherwise be possible. The bargain then is based upon factors of will and choice, with labor only one of the elements and not necessarily the determining element. To the extent that factors other than labor affect the bargain, the contribution of labor is discounted, and the principle of equality based thereon is violated. The basis of exchange, therefore, in an economy where rights of property exist in the products during the course of exchange is not the expenditure of labor, which is a just and true measure of equality between those engaged in the co-operative action, but is the degree of economic power that a man or a group may attain by the possession of economic institutions, facilities and goods and by the control of the materials and forces which nature provides for economic operations.

Value is not an equal measure of exchange, but is an unstable psychological state resulting from the conflict of the several elements brought to bear upon the bargain, the subject matter of calculated, astute manipulation and endless gamble. Who has challenged this stately image of the god of force and chance, which has none of the power of reanimation in itself? Who is able to move from its place this practice which has been tacitly accepted into commerce from its inception and has derived its dominion solely from the breath of the law? Of the deep and bewildering deceits which have lavished their honeyed guile upon our ears, there has been no greater than this: that value is a just basis of exchange, that value and contribution are equal, that economic justice can be meted out through standards of value, that contributions of service can be measured by the value of what seems to flow therefrom, that value is freely and impartially determined according to merit by natural forces above the will of men or groups of men. Can it be denied that value is the auspicious cloak of every degenerate manipulation of the exchange to fit an avaricious design; that value is a fusion of myriad unstable quantities of human wishes, choice and capacities, relative to nothing susceptible of forming a know-

able or applicable base of exchange, permitting the occurrence of such unreasoned and devastating fluctuations of price, available quantities of goods and purchasing power, producing in alternate succession states of delirious and expansive fever and abject and desolate fearfulness?

A stable or just exchange must have a sure foundation, for we should long ago have apprehended what was so wisely said, that a house built upon shifting sands cannot withstand tempest, wind and rain. But where is the rock upon which we may assuredly rest our household, in the ever-changing aspect of human tides? It is not for want of seeking it that we have failed to find it; it is only that our storm-driven eyes have failed to perceive it. Let us, finding the corner-stone which the builders have rejected, erect a social order (thy kingdom come) on the plan counseled by nature!

When men for their own advantage, and by the impelling suggestion of nature, enter into a division of economic tasks, the work or product of each loses, if it ever had, an absolute quality, and becomes in every sense relative—a fit and necessary subject of comparison with the work or product of every other man and with the aggregate of all men. By approaching the exchange with this understanding, we may see that it is not in fact the products of men's effort that are exchanged, but, in the deeper and truer sense, only their labor; that the products which do pass from hand to hand are the means by which their labor is exchanged. When we consider that the products are exchanged, we have property, then value. When we consider that service is exchanged, we learn of the measure of contribution.

Contribution of Labor, Not Value, as the Basis of Exchange

Economists have said it was long ago suggested that men should exchange their goods according to the work bestowed on them. But this is only partial enlightenment, for, so long as men exchange their goods by whatever rule, the questions of property and value will arise. If the emphasis is upon "their goods," the mind is still unmoved. If it is upon service, the mind is turned from the inanimate and decaying material to the animate and vital quality of life, from a thing which is but the expression of spent energy to the matter of first importance, the expenditure of human energy as a prerequisite to exchange, forsaking the idol

for the will of the true and the living God. Indeed man shall not live by bread alone. It is not in striving for possession of the physical goods of the world that there is life, nor in their possession that there is any economic vitality. Rather is it in the exercise of the spiritual powers to discern the nature of God's creation: to learn that we are all humbled to toil, to perceive that only in the understanding by us and in the administration among us of economic justice may we come at last to realize the fullness of economic life and cultural attainment, that by every word that proceeds out of the mouth of the Lord does man live.¹³

So it is the quality of the service performed in providing the necessities of life delivered into the market, not the value of the produce in terms of property, that is of chief concern at this point. Here, where we are seeking a basis for comparison of the service of those engaged in the co-operative whole, it is not what values are determined in the exchanges of goods and money as property, but what time and energies have been or are being spent. The value of the product so determined cannot measure contribution, but the time and labor necessarily involved in producing and marketing the product will measure contribution. It is not in the value of the thing that there is life, but in the service that produces the thing. The thing does not produce itself, but is produced. The service is the vital fountain of human life, the source of the river of life; the thing is a means of its expression, its flow. The service of each man is his contribution, his offering upon the altar in common with all men. This truth, as others, should hardly have lain so long undiscerned, for truth has persistent ways in making itself known. And though accounted as of minor significance, a great principle lies deep in moral literature, to come in better days to its deserved distinction.

¹³ Matt. 4:4; Luke 4:4.

2

THE CONCEPT OF SERVICE IN MORAL LITERATURE

Relationships imposed by natural law. Relationships solvable only by moral law. The betrayal of justice according to contribution. The means of subjugation. The three stages of price manipulation. The means of deliverance. The requirements of the law. The significance of the messianic mission. The commemoration of the passover. The portent of the crucifixion. The theme of the message. The measure of exchange. The universality of the law of sacrifice.

Relationships Imposed by Natural Law

ANALYSIS of economic phenomena, considered at this point as a scientific problem, has led us then through and brought us to state at this point the following propositions:

- A. That the projection of economic process requires the expenditure of human time and energy.
- B. That the operation of economic process requires access to and the use of land and the materials and forces of nature.
- C. That no man alone is capable of producing the goods needed for himself and his family.
- D. That, by engaging the enhanced productive power of group co-operation, the group is capable of producing the goods needed by all the members of the group.
- E. That co-operative economic process requires the organization of institutions of group co-operation, the provision of economic facilities, and the establishment of a common market of goods.
- F. That no man can contribute more than his time and energy to the co-operative economic process, excluding land and the materials and forces of nature and excluding the derivatives of the enhanced productivity of group co-operation, the goods, facilities and institutions of exchange.

G. That the contributions of the several persons engaged in the co-operative economic process are within degrees of variable merit.

H. That the degrees of such variation are inversely proportional to the degrees of the intensive and extensive co-operation in economic process.

I. That the degrees of the employment of the materials and forces of nature vary directly but not at all stages regularly with the degrees of intensive or extensive co-operation.

J. That the degrees of group productivity vary directly with the degrees of intensive and extensive co-operation, though the effects of increasing or decreasing returns will appear at various stages.

These propositions are a statement of some of the principal and fundamental characteristics of economic process in the first, or production, phase of the cycle. The existence of these characteristics arises out of no human agency of will or power, but out of the cause which brought into existence all natural phenomena observed in the several sciences. The natural processes for the production, exchange, distribution and consumption of goods necessary for race sustentation are economic, and are observed in that part of science named economics. Men may apply their intellectual faculties to the study of these processes. But they have no choice of will to use or not to use them if they would live. They have no power to invalidate them or to substitute other processes for them to accomplish the same ends of life.

By entering into economic processes, men inevitably become involved in relationships with one another. They are impelled into these relationships by the laws of nature, but are not by the same agency impelled to find the proper solution of such relationships in a similarly direct or imperative manner. They must make their own laws and practices to determine and govern these relationships. And it is in the choice of these laws and practices of the exchange that moral agency appears—the will and power to take a course of human action. It is not necessary to pursue a single or particular course on pain of death of all the group. It is possible to pursue a number of variant courses leading to variant results: one of surfeit and power for a few and of insufficiency and subjugation for the many; another of surfeit for a few, privation for a few more, and sufficiency for the many; and another of sufficiency for all

and privation for none. All these lie within the possibilities of economic process.

The means of arriving at these several solutions involve, among other elements, the following: force, possession, ownership, use, bargaining competition, monopoly, social strife or concord, and government or control (economic and political) against or at the will of the governed. The subject matter of these solutions is the access to and use of the materials and forces of nature, and the goods, facilities and institutions of production, exchange and distribution. It is the business of economics to reveal: what laws and practices will render a solution of the relationships of economic co-operation in the concentration of economic power, exclusive access to the goods, facilities, institution of the exchange, and vast accumulations of wealth, a solution of abundance for a few and insufficiency and insecurity for the many; and what laws and practices will render a solution in equal access to and equitable distribution of the uses of land, the materials and forces of nature and the goods, facilities and institutions of exchange, in equalized opportunities for taking part in economic action, in a distribution according to contribution for universal sustentation.

Relationships Solvable Only by Moral Law

But in deciding which choice we should make the study of economics furnishes no guide. There are those who maintain that force, property, power and privilege are the prerogatives of the strong, while submission, labor and want are the lot of the weak. If they are right, then the economic consequences of such a philosophy are right, and the unfortunate must bear their privation in peace. But if they are wrong, and if justice under law is definable by principles of equal opportunities for economic action and distribution according to contribution on the standard of service, if the government of the exchange by law and at the will of the people is the means to such economic justice, then it should be the privilege and duty of the people to establish an economic order based on laws and practices that render such a solution. The question of choice of one course or the other presents a moral problem. At this point we are obliged to depart from a scientific quest in the field of economics and have recourse to moral concepts and the moral law to make a true and well-considered choice.

First of all, it is necessary to find a standard by which to orient the mind in searching out this truth. What is good and evil is a question determined by the position from which man views the problem. Nature may appear to be impartial to man's life or death and to provide for his death as well as for his life, may destroy his works while affording the means of his works, and may appear to be cognizant of neither good nor evil in humanity. Nevertheless, from man's point of view, he wishes to choose all the means and methods afforded by nature for his life and to avoid as far as possible the impositions of nature resulting in his death. That is to say, if life is good, death is evil; what sustains life is good, what imposes death is evil; the processes for the perpetuation of life are good, the violation of these processes causes death and is evil; the obedience to the laws of nature making life possible are good, the uses of the laws of nature causing death are evil; the perpetuation and sustenance of life by economic process are good, the imposition of widespread want and privation, a measure of death, is evil. The fact that nature provides the means and processes for the sustenance of life and the impulse to preserve life supports this distinction of good from evil.

However, human life can be sustained not by individualistic efforts, but only by co-operative or collective methods. The individual cannot live without the group, or the group without the individual. It is the balance and interplay of individual and collective forces that promotes life. Life cannot be sustained by one individual's or a few individuals' choosing what in their interest, will or desire is good and what is evil. No man may take good and evil to himself without repeating the original sin and breaking the first commandment of nature. To do this is bound to bring, as an inevitable consequence, dispossession from, and denial of access to, the processes and provisions of life that nature stands ready to supply. If the impulse of life is to be satisfied, it can only be by the general welfare and sustenance, the common good, the common sharing of the labor and reward essential to the individual and collective continuity of life. This should be the measure of good and evil.

Nature has vested in all but a negligible few the capacity in co-operative production to make a contribution that, in conjunction and in comparison with other contributions, will produce a fund of goods ample for individual as well as collective sustenance. This is a dis-

position toward the general welfare as conducive to the individual as well as to the collective good. That the equal recognition, according to a common standard, of the equities of the contributions of all tends to sustain life individually and collectively characterizes it as good. That the denial of such equities by force and property imposes widespread privation and death characterizes the same as evil.

These are the beginnings of the application of moral precept to the choice of courses in economic life. It is, however, unnecessary at this late hour first to experience the dawn of conscience or first to conceive principles of the moral law. Happily the consideration of these elementary moral principles has engaged many eminent minds since the beginnings of civilized society. Their precepts have become embodied in the scriptures and recognized as the highest authority of the moral law. True, they may not have understood all that economic process and nature's laws relating thereto may be or mean in economic life. But we cannot afford to ignore our debt to their accumulated experience and wisdom.

The Betrayal of Justice According to Contribution

The story of the bondage of Israel in Egypt might have been long since forgotten, were not so many of its phases thrust upon our unwilling consideration in these modern days. An honest mind will reflect on the relation which foodstuffs—through which may be represented all the necessities of life, the institutions and facilities of their production, exchange and distribution—bear to the problem of civil liberty. The latter could not exist without them. And consider what proportion of life's working hours and what energies are spent in controlling them! When we speak of foodstuffs in this sense we bring to bear upon our discussion the observation that sociological development—while predicated first upon communal, then national and finally worldwide co-operative effort—has in the very nature of that phenomenon rendered the individual more dependent upon the institutions by which such co-operative effort is expressed, upon the facilities employed thereby and upon the products which proceed therefrom; and that the degree of such dependence is directly proportional to the degree of intensive and extensive co-operation.

The position in such co-operative society of each of those who form

the general mass of humanity (excepting only those who have risen to places of power and wealth, who have not overcome this obstacle of life according to the appraisal of their several contributions, but have relieved themselves of the rigor of this natural condition of life by possession of the institutions, facilities and products of the exchange) is such as to weaken and disable him in the procurement of justice in the exchange, to minimize unreasonably the importance of his contribution, and to suffer him to be a ready victim of the exercise of economic power vested in the institutions, facilities and products of the exchange. Unless law and government intervene to protect him against the abusive exercise of that power and to assure him justice according to a common standard of contribution, he will be crushed, impoverished and enslaved at the hands of those who have gained possession of these institutions, facilities and products. But the state of the law and the disposition of government now recognize the right of private property in the institutions, facilities and products of the exchange, and they protect and defend those who own them in the exercise of the economic power vested in them and flowing from them.

It is of the essence of property that those policies which are in the public interest—that is, which will foster economic justice—are flouted and disregarded, and that those policies are practiced with excruciating vigor that will effect a minimum of restoration to the public and a maximum of accumulation to the property owner or dealer in property, so far as economic forces will permit. Free rein in the manipulation of property rights in goods in the course of trade and in the facilities and institutions of economic race life will permit a people to be reduced, and it has time and time again brought a people to desolation.

The Means of Subjugation

The stages of economic degeneracy are simply and clearly depicted in the story of Israel in Egypt.¹ During seven plenteous years Joseph gathered all the surplus provisions of the land, kept them in store under the hand of Pharaoh (the law) in great quantities. Finding himself intrenched in such vast economic power by reason of his possession of the foodstuffs of the nation which he had acquired from the producers

¹ Gen. 41:46-49; 47:13-25.

(the industrial function), Joseph proceeded to portray the proclivities of his kind. Instead of awakening to the obligations that his position (the commercial function) in the exchange imposed on him, and thus effecting a full restoration in distribution commensurate with the contributions of service, he proceeded to the exercise of his lawful power by extracting in the process of exchange every drop of that blood which is essential to the body economic—insensible of its vital source, or of the proportion of his contribution to it of his own energies.

In this concept of property (to use or to abuse) lie the beginning and the controlling principle of our exchange and of its many peculiarities. But chief of its creatures is the power of price manipulation. It is one of its attributes that once the products of the market have come into the merchant's hands, he can withhold them from sale to, or use by, the consuming public on such terms as to deplete the consumer's purchasing power, and return for the productive effort the minimum flow of goods that the circumstances will allow. It is said that supply and demand (or marginal vendibility) control the price, but this merely expresses the truth that the merchant will sell only for the highest price the consumer can be induced to pay. It does not mean that the merchant will sell for the price that represents the equities of service in the products in his hands. Fluctuation is the toy of the merchants, and scarcity is their demi-god. While the laws and practices of property obtain in the market, it will not be their effort to maintain a stable price system and a continuous flow of goods; for it is not by such means that those great gains by which they are excited may be realized.

The Three Stages of Price Manipulation

Joseph, finding himself in the midst of a group of circumstances favorable to his enterprise, did not distribute the corn he had gathered at a price to cover that which he had paid for it together with a reasonable recompense for his service. But, because the corn was his property, and its "value" had been enhanced by circumstances that represented no contribution of service by him, and he had it in his power to determine the price under conditions allowing great scope in its exercise, he adjusted the price so that he gathered up all the money that was found in the kingdom and reduced it to his possession. This demonstrates the first retrogressive stage of economic degeneracy.

By such manipulation of prices while goods are in the course of exchange, the purchasing power of money is depleted. In its power of purchase, it thus fails to restore a reward commensurate with the service for which it is given, and so the reward of service is diminished. In this instance we may readily agree that Israel was plundered. But when market operations are not so peculiarly distinctive as in this classic example, and when the power of manipulation of prices is circumscribed within a much smaller range, since its exercise extends over a considerable period of time; and when it is complicated in a thousand and one intricate transactions to puzzle our learned accountants, its resultant evils fail unequivocally to cast the lie upon it, until at last the race finds itself barred from access to the tree of life, and want stalks through the land.

But the process has had only its beginning. Though Joseph had sequestered all the money of the kingdom by his astute "coup in corn," there still remained a large surplus of goods which had not been disposed of. Because their purchasing power had been exhausted for lack of money, the people came to Joseph supplicating bread. And it is said that the price which Joseph charged the people for one year's provision exactly represented all the livestock of Egypt, the means, the implements of production commonly called capital goods. This demonstrates the second phase of economic degeneracy.

In the year following, the people came again the third time and showed they had naught but their bodies and their lands. They implored him to buy lest they become servants to Pharaoh, lest they be driven from their natural heritage. This is the third degree. It is by means of the power—derived from rights of property—to adjust the incoming and outgoing prices with such margins as to enable the concentration and accumulation of the facilities of production, as well as by selfish control over the institutions and organization of exchange, that the people suffer economic encroachment and displacement. The dependency of the producing masses upon the mercantile groups under these conditions assures economic slavery. Liberty and ungoverned economic power wielded to selfish advantage by those entrusted with mercantile functions, by and through property in foodstuffs, and in the means of their production and distribution, are incompatible. To be disinherited of the cultivated garden, and to be cut off from the midst of Israel by

the two-edged sword (the incoming and outgoing prices guarding the way to the tree of life) are to suffer the degradation of the original sin and undergo its awful curse. By admitting first rights of property, then a fiction called "value," then the power of price control, we have violated God's first law, and have thereby suffered not four hundred, but four thousand years of economic bondage.

The people had expended their efforts in the raising of their corn. Faith in the divine plan had stimulated their efforts, that through the all-wise provision they might find the life continuous. And if Joseph (the commercial functionary) had been true to his responsibility as custodian of the public welfare, he would have built his granaries within the public domain and adjusted the incoming and outgoing prices so that the liberties of the people might have been preserved. But for personal power and aggrandizement he chose to assault the sacred honor of his prostrate people, to humble their self-respect and to impose conditions of economic conquest upon them.

The Means of Deliverance

Nature is an indulgent mother in the wayward and erring behavior of her children. Taking due account that we commit many wrongs through ignorance, she has provided a punishment for the heinous infraction of her ordinances: a punishment that plagues the usurper in the midst of his blind transgression. When by an aggravated condition of accumulation of money and property, a division is made that some may reap what others sow, that some may draw upon the market beyond their several contributions of service, and that a distinction of classes is formed on those lines, then a barrier is raised in the path of liberty against the progress of the race. "And . . . Israel sighed by reason of the bondage, and they cried and their cry came up unto God . . . And God heard their groaning, and . . . remembered his covenant with Abraham . . ." ² He was not unaware of the oppression the law imposed upon His people and He chose them to exemplify how a nation may break the shackles which bind them, rid themselves of their afflictions, deliver themselves out of the hands of their task-masters, so that they may enter the land of plenty covenanted to their eternal inheritance. ³

² Ex. 2:23, 24.

³ Ex. 3:7-9, 17.

Now those evil mental and spiritual forces, both seen and unseen, that impoverish the chosen and subject them to bondage, must stand in judgment before God's law of light, for against all the gods of Egypt will He execute judgment.⁴ So the midnight hour,⁵ the point of time when the natural phenomena of darkness reach their climax, has drawn near and henceforth the powers of light shall be in their ascendancy. This is their hour and the power of darkness.⁶ At this midnight hour did God go out into the midst, into the exchange, of Egypt to signify to Pharaoh that because he represented the forces which hold men in darkness, a greater power and authority clothed in the principles of light were about to supersede him. Then did God smite the first-born of Egypt,⁷ the legal heirs to property, the symbol of property rights and of the institutions of property in the exchange, pronounce judgment against the principle of property as the basis of exchange; and the first-born of beast, the carcass, the means of subsistence, the bone of contention between the classes as a subject matter of rights of property; this as the final visitation of the wrath of God that His people may have restored their sacred liberty, not a miraculous assassination but a legal displacement of the usurper done in the interest of civil liberty, a deadly thrust to the pretentious body of rights of property, a form of physical death to him, imposing upon him the same measure of death in productive effort common to all men, that all may be free and none bond, not half free and half bond.

The Requirements of the Law

But Israel is not saved from the hand of the destroyer without price. The message conveying the means of liberty is addressed to all the congregation.⁸ It is only the whole people who can achieve the arts of civilization through race co-operation, not some one or any group of them to the exclusion of the rest. All must make the common sacrifice for life, "a lamb for an house." A family is the basic economic unit. A family has a common economic interest so long as it remains in one house. By the common participation of the head of each family in his offering, in the public market place, of a lamb to represent his family, the children of Israel enter into the ceremony of the passover by

⁴ Ex. 12:12.

⁵ Ex. 11:4.

⁶ Luke 22:53.

⁷ Ex. 12:29.

⁸ Ex. 12:3.

family, and as a race or nation. The lamb is the symbol of race unity accomplished through sustained access to the market, individually and collectively, in the preservation of the institutions of liberty. By the adherence to a common measure of sacrifice of service, the race is united.

The lamb must be without blemish⁹ and must be offered without reservation:¹⁰ a complete sacrifice, in which no right of property shall be retained. So must be all those products which are offered in the market place as the issue of the sacrifice of service. It must be of the first year, as are all the products delivered into the market; sacrifice and production must proceed year by year, the necessities of life must continually flow into the market year by year, season by season, that life and liberty may be ever preserved free of the despoiler's hand.

In the lamb which is offered is stored the life energies of the offeror, his time and effort expended in the raising, feeding and caring for it from its birth. It represents its offeror upon the public altar; in its blood is its offeror's blood spilled that, by its dying, he may live. It was a blood sacrifice required by the law. When each family of Israel, in obedience to the divine ordinance, took of the blood of the lamb and struck the two side posts and the lintels of the doors of their houses,¹¹ they raised the standard of the blood sacrifice as the emblem of civil liberty. Time and energy expended in service are a blood sacrifice according to God's law, and the measure of, and provision for, commensurate access to the market that economic liberty may be forever assured.

The passover occurs in the springtime, about the time of the vernal equinox, following the winter of death in the economic cycle. From the evening of the fourteenth day of the month Abib to the evening of its twenty-first day,¹² the eating of unleavened bread is enjoined—suggesting the inanimate state that precedes the age of life and growth. When death passes over the land during the winter season, the season of death in the economic cycle, if industry has been conducted under the emblem of the blood sacrifice, and if compensations are measured in time and energy expended in service, the hand of the destroyer with his flaming sword will be stayed at the threshold. Death may not enter

⁹ Ex. 12:5.

¹¹ Ex. 12:22.

¹⁰ Ex. 12:10.

¹² Ex. 12:15, 18, 19; 13:4.

a home and smite with the plague of economic insufficiency where the blood sacrifice provides an abundance to a dependent family. He who labors to provide the daily sustenance to himself and his family may well seek security in that principle by which there shall be required of all a commensurate sacrifice of service, that all shall spill their blood on the altars of production according to like measure, and thereby find his freedom in the privacy of his own house under the sign of God's law, in the forehead the knowledge of economic justice, and in the hand a medium which will afford an equal exchange and his release from every form of bondage.¹³

But the period of inanimation has a further significance, for during the first and last days of the feast of unleavened bread all manner of work save that necessary that the people might eat was prohibited—as nearly a complete suspension of labor as might be humanly possible.¹⁴ There was so inaugurated a season of rest with peace and contentment, for it was declared that the plague shall not be upon them to destroy them, when He smote the land of Egypt.¹⁵ The season of rest is a period of feasting and refreshment; not riotous, but moderate as becomes the occasion. There can be no true condition of rest unless the means of refreshment are at hand. The season of death in the Egyptian polity was the season of rest in the Israelitish order. Liberty and rest, wherein the sustenance for revitalization and contentment are at hand, are the practical objects of the law.

In the eternal struggle for liberty, blood has often been spilled. The oppressors of men will not yield their high and unconscionable economic prerogatives except where the people exercise their superior will, for which political facilities may be adapted and constitutional sanctions may be accessible to order, adjust and balance the exchange. By such progression through reason to justice, the freedom covenanted of God and the liberty, to which for their fellows as well as for themselves all righteous men aspire, may be attained. But the Great Emancipator appropriately said that "if every drop of blood drawn by the lash" of natural law in productive effort is not requited by another in the exchange likewise drawn, and it be "requited by another drawn by the sword, so still it must be said the judgments of the Lord are true and righteous altogether."

¹³ Ex. 13:9.

¹⁴ Ex. 12:16.

¹⁵ Ex. 12:13.

Because the first born of Egypt, man and beast, were slain that Israel might be freed, God sanctified unto Himself the first born of Israel, man and beast.¹⁶ Industry precedes commerce. Before goods may be conducted into the exchange, they must be produced. The first-born of Israel, the producing masses, the industrial function, which in the larger sense comprises all those who render service in or about the exchange, are sanctified unto God, that they may be the slaves or puppets of no man, but become God's heirs to liberty and to redemption. Being so sanctified, they who make their sacrifice of service, in whatever capacity, enjoy the protection of His law from commercial spoliation, and they become the children of nature's God, heirs and joint heirs with His Son,¹⁷ in whom He is pleased to exemplify the sacrificial lamb, to the blessings of civil liberty in the market's store and storehouse.

Not alone was the first-born of men in Israel sanctified but the first-born of beast also, the carcass offered by labor in the market, the necessities of life entering the commercial blood stream of the first issue of the hands of labor, day by day and year by year continually.¹⁸ This, too, fell under the paternal dominion that in the course of the exchange it might become the property or power of no man; that no unworthy hands, no hands unwashed of sin in the blood of the sacrifice, might seize upon the dead body, or life blood, of labor in the market place and devour the sustenance of the race so provided for a universal redemption from death—the economic death imposed in the sacrifice of service; and that a full restoration and in kind might be consummated. Between service and property, God thus drew a distinction and put a difference between Egypt and Israel, that no dog of Egypt shall move his swollen, deceitful tongue in the exchange against the law of Israel evermore.¹⁹ So was Israel reduced to bondage and so liberated.

The Significance of the Messianic Mission

And now the speculative mind discloses in the rich loam of the centuries' decay a promise of life supernal. Is there any wisdom or any hope like unto the crucifixion, any challenge to power over men

¹⁶ Ex. 13:2.

¹⁸ Ex. 13:2, 12-15.

¹⁷ Rom. 8:17.

¹⁹ Ex. 11:7.

derived from force or from property, embodied in institutions formed by man contrary to the ways of nature, and quickened by his law, which has moved against it with such telling effect? Is there any beacon whose enlightening shafts have better exposed the real enemies of society—the exploiters of the power of the masses? When the passover was instituted, God, through the ancient patriarch, leveled the weapon of His wrath against those emblems of property and economic subjugation in Egypt by which a people suffered an unjust and immoral degradation, and by contrast thereto lifted up as an ensign to the nations the vital principle of economic life. Again, when the life-giving powers of the Mosaic dispensation had been prostituted to the perpetuation of a powerful ecclesiastical hierarchy, when the mobile principles of justice there promulgated had become ossified by a sterile formalism oblivious to the intent of the law, and the system of force and property had extended its domain to the far places of the earth, for the justice of heaven suffered violence, and the violent had taken it by force,²⁰ then God through His Son pronounced a curse against them who had for a time thwarted His will. His people had gone into captivity because they had no knowledge, and their honorable men were famished, and their multitude were dried up with thirst, for they would not let the counsel of the Holy One of Israel draw nigh and come that they might know it, but heeded them that called evil good and good evil, that put darkness for light, and light for darkness and that justified the wicked for reward.²¹ And so before all men He offered His Son who died at their hands as a blood sacrifice. His blood is on their hands and on the hands of all those who have followed and do follow in their places, to exemplify forever the heroic precept that only by the shedding freely of their life blood upon the altars of production, to provide the means of regeneration in kind and in like measure, can the race individually or collectively achieve salvation.²² And who now can say that this or a like stage will not again be set?

The Commemoration of the Passover

It was not by chance, but by the astute and deliberate calculations of the Master, that He was crucified on the day when the paschal lamb

²⁰ Matt. 11:12.

²¹ Isa. 5:13, 19, 20, 23.

²² John 3:16, 17; 1 Pet. 1:17.

was slain in commemoration of the passover commencing on the evening of that day. When His townsmen, malevolently disposed toward Him, sought to induce Him to journey to Jerusalem at the feast of tabernacles in the autumn before, knowing the Jews there sought to kill Him, he replied: "Go ye up into this feast. I go not up yet unto this feast; for my time is not yet full come." But after they had gone, He went also but in secret that He might not be apprehended.²³ Once there, however, His teachings after a time aroused the malice of the sacerdotal party to a white heat and caused them to determine upon His immediate death. Thereupon Jesus withdrew from Jerusalem to Ephraim until shortly before the passover of the following spring.²⁴ But when the passover was at hand²⁵ He said: "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."²⁶ And: "The hour is come, that the Son of man should be glorified."²⁷ And he so arranged His arrival and activities in and about Jerusalem that He was taken after nightfall of the day immediately preceding that on which the passover would be killed, during that night and on the morning following was tried and condemned by the Sandhedrim, underwent the sentence of death pronounced by the Roman authority, and was crucified about noon of a Friday in April (Nisan) in or about the year A.D. 30.²⁸

Not alone by its historical setting, nor alone by the chronology of the events of His life, did He relate His supreme sacrifice to the philosophy of the passover, but by His many teachings which reveal a high purpose and cogent reason thus to carry forward the work which had been so nobly begun before Him. The essence of the passover is the principle of the blood sacrifice of service as the assurance and measure of civil liberty, of economic liberty and justice, the transition from darkness to light, from ignorance to understanding, from subjection to equality, from want to plenty, from bondage to liberty, from the state of outcast paupers to that of co-heirs to God's bountiful estate—this in contradistinction to the institutions of property in the exchange, which thrive on such hateful conditions!

In all the phases of human life there is no greater influence than that

²³ John 7:1-10.

²⁴ John 11:47-54.

²⁵ John 11:55-57.

²⁶ Matt. 26:2.

²⁷ John 12:23.

²⁸ Matt. 26 and 27; Mark 14 and 15; Luke 22 and 23; John 13:1; 18 and 19.

which flows from economic activities or conditions. It has shaped and will ever shape not alone the lives of individuals and families, but the destiny of nations and the whole of mankind. All other elements of human life must and will wait upon its pleasure. It is the mandate of nature that it should be so. Every individual and social problem is fundamentally economic in character, though this reality may be obscured by a crust of problems of lesser gravity which also we have as yet failed to penetrate. A mind willing to follow in the channels of nature, in its cause and effect in human life, will not be perturbed but deeply stimulated by the sociological vein of the Messianic gospel which indicates that there is no offense against society or nature so inherently heinous of consequence, so unmistakably the mark of brutal ignorance as the belief that a man, a group of men, or a division of a nation or race, should be barred from the road of service to nature's copious storehouse, isolated and impoverished in the midst of abundance.

What greater offense is there than that any man should eat his bread by the sweat of another's brow, and therefore so worthy an object of His moral and mortal antagonism? What greater social need is there than the exposure of the principles, customs and laws that cloak these vile social abuses, that lend them an atmosphere of respectability, that sustain them with a pretense of rectitude, and that console them in the confusion of the liberal cause? Is there any cause in human annals more urgent than that of economic justice? For economic necessity is more impelling than all other sanctions of human life; it is the compulsion of death. This is the storm center of human struggle for power on the one side and for liberty on the other, the Armageddon of the world. Thus the living application which can be afforded many of the utterances of the Master, a source of vitality as potent as any they have ever enjoyed, an effect as beneficent as any with which they have ever been accredited, is the composition of those eternal truths which are the revitalizing substance of economic justice.

The Portent of the Crucifixion

The crucifixion was not the end but the beginning, the springtime of human life, for in Him was life, and His life was the light of men;²⁹

²⁹ John 1:4.

not an obsession of vain theological doctrine concerning mythical realms beyond the grave (although there are greater highways, on which He is a lonely pilgrim, prepared that we may explore the vast and unknown regions of the philosophy of the continuity of life), but a most wise and noble emphasis in the expression of His high convictions as to the principles by which His people might discover that heavenly order in their relations which was the age-old promise of the Mosaic faith. The burden of His message was to fulfill, not to destroy, the law and the prophets of His race and of His people,³⁰ to feed His flock like a shepherd,³¹ to redeem them who have cried that they have labored in vain, that other men entered into their labors.³² His promise was that surely their judgment is with the Lord, and their reward with their God, that their hopes of justice and of life are in the faith, the wisdom of the Saviour, the Redeemer of Israel. The cosmic forces which surged upon Him as He knelt at Gethsemane in contemplation of the divine order of things, of His consecration to the cause of redemption through, but only through sacrifice, were not to find their exhaustion in helpless resignation, or in intrinsic futility before the cross of His pitiless and powerful antagonists, or in abandoning the cause of justice in the earth for the judgment of the soul departed from earthly habitation, for God is not the God of the dead but of the living, but were to gather in momentuous power during the course of centuries and at last, in the ripening consciousness of social good and evil, in the benign influence of His teachings when the harvest of the earth is ripe, be the impulse which should project the race along its course of life toward the maturity of civilization.

The Theme of the Message

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (who are the victims of economic oppression). "He hath sent me to heal the brokenhearted" (who have suffered betrayal of the promise of justice in the exchange), "to preach deliverance to the captives" (whose economic liberty has been denied them at the hands of a power derived from rights of property), "and

³⁰ Matt. 5:17.

³² Isa. 49:4; John 4:38.

³¹ Isa. 40:11; John 10:14.

recovering of sight to the blind" (who, though they are afflicted, understand not why), "to set at liberty them that are bruised" (who have borne their burdens and expended their life forces in productive effort).³³ That day was this scripture fulfilled in their ears,³⁴ to whom it was promised that they shall not fail nor be discouraged, till He shall have set judgment in the earth, until He shall have enunciated the principles by which we may judge of social and economic justice; and the isles, the society of men, shall wait for His law.³⁵

Of what import and significance was the promise that they shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them and lead them to living fountains of waters, and God shall wipe all tears from their eyes and overcome such need by the blood of the Lamb?³⁶ Surely it did not mean merely that they must find solace in ascetic abnegation of the wants which nature imposes; that the spirit must thrive solely upon the contemplation of the holiness of God while its earthly temple falls into disrepair and suffers waste and privation. It is not less important that His flock be fed than that the property, institution and personnel of the Church be supported and maintained. In these expressions of promise and hope, the people are admonished to establish those practices and employ the means afforded by nature to supply these wants by and through civilized social organization.

That "the Lamb shall feed them" implies then that, by the common offering of a lamb for a house, by the service contributed by the head of each household on the public altar, in the midst of the exchange in the market, at the font of the continuity of economic life, all who labor and are in need shall be sustained. The blood of the lamb of the pass-over, which flowed upon the altar into the common reservoir of life, becomes a sign upon the portals of every dwelling that the destroying hand of earthly dissolution and want shall be stayed. In the shedding of this blood of the vicarious lamb is exemplified the principle of redemption from natural and economic death by means of a universal and equal measure of sacrifice. By the understanding of His Word, and by the true application of the principles for which the blood of the Lamb, His blood, was spilled, we may find access to the abundance with

³³ Luke 4:18; Isa. 61:1.

³⁵ Isa. 42:4.

³⁴ Luke 4:21.

³⁶ Rev. 7:14, 16, 17.

which the world is endowed, enhanced by the powers of co-operative race activity, and a way to overcome ignorance and rapacity as obstacles to economic justice.

He saw Himself as the light of the world,³⁷ the source of moral and intellectual enlightenment, as well as of spiritual power, entreating that they who would follow Him should not walk in darkness, knowing not whither they go, knowing not if they labor what their reward shall be, knowing not what shall be the course of the economic institutions of the day, whether to freedom or subjugation; but that they should have the light of life, of the life continuous, effected through the restoration to the fullness of life in endless cyclical repetition of economic functions of service and reward, of production and distribution. And He taught that if the eye be single, set solely upon the true objective of economic endeavor, then the whole body of the individual and of society shall be full of light. But if the eye be evil, cocked to the laying up treasures upon the earth, to the accumulation of wealth in land and the implements of production, then the whole body, social and individual, shall be full of darkness.³⁸ And being conscious of the enlightening influence of His teachings, it did not escape Him that He was sent to elevate through His gospel the minds of men to the sensibility to those powers of light which from the midnight of the passover forward should be in their ascendancy.

The Measure of Exchange

It were well after all this time that we do take heed what we have heard; that only by the measure which we mete in the exchange shall it be measured unto us;³⁹ that we must give, and it shall be given unto us, good measure and running over. Otherwise, if this be not the rule of the exchange, to him that has shall be given and he shall have abundance, and from him that has not shall be taken even that which he has.⁴⁰ Consider the tale in which the servant delivered only to his lord the talent (or pound) which he received and was rebuked.⁴¹ We may recall that he was upbraided as a wicked and slothful servant,

³⁷ John 8:5.

³⁹ Matt. 7:2; Mark 4:24; Luke 6:38.

⁴¹ Matt. 25:14-30; Luke 19:12-26.

³⁸ Matt. 6:19-23; Luke 11:34.

⁴⁰ Mark 4:25.

knowing that his master reaped where he sowed not, and gathered where he had not strawed. That servant should have put his master's money to the exchangers, and then, at his master's coming, should have rendered to his master his own with usury. As it was, the talent was taken from him and given to him who had ten talents; that servant on whom he made no profit was cast out, into the outer darkness beyond the market's pale. And there was weeping and gnashing of teeth. It would be difficult to find a better illustration of the distinction between the principles of service and property as a basis of exchange and their respective effects upon the social order, than that contained in this narrative.

But let us return to the Master's words: ⁴² "With desire I have desired to eat this passover with you before I suffer." He conceived that He was about to bequeath to the world a new testament which, like that of the lamb of the passover, was to be the sign of liberty and the measure of social justice. Accordingly, He poured water into a basin and began to wash the disciples' feet and to wipe them with a towel, and said: "What I do thou knowest not now; but thou shalt know hereafter." And after he had finished, he queried: "Know ye what I have done to you?" But though the ears that waited upon His words were for the most part believing and receptive, the minds were of the temper and understanding of the time, yet He said: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (In other words, ought to join in the service of the common cause of economic race and individual sustentation.) "For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord." (No man of whatever station in economic life is greater than the race which he serves, too great to be accountable at the bar of justice in the extent and merit of his contribution of service as a prerequisite to the determination of the proportion of his compensation.) "Neither he that is sent [is] greater than he that sent him." (No leader of men is greater than the will of God expressed in the natural process of economic regeneration.) "If ye know these things, happy are ye if ye do them." (Liberty and rest are the reward of obedience to God's law.) ⁴³

⁴² Luke 22:15.

⁴³ John 13:4-17.

Did not the same voice admonish that whosoever will be great among us, shall be our minister, and whosoever of us will be the chiefest, shall be servant of all, for even the Son of man came not to be ministered unto but to minister, and to give his life as a ransom for many? ⁴⁴ He is said to be the Lamb of God whose blood was shed that we might have eternal life, the vicarious sacrifice, the lamb by whose blood we are saved from the destroyer's hand, and may yet come out of our economic bondage. He it was who was without blemish, He was as the lamb of the passover, killed that by His blood we might achieve liberty and regeneration. Truly in His blood does the sin of Eden, which culminates in economic bondage, find expiation. Therein does that transgression, by which man was driven from possession of the cultivated garden and access to its plentiful increase through exclusive rights of property in land, facilities and goods, find atonement in the universal sacrifice of service and in the common inheritance of the implements of life, that they may come out of their great tribulation, their vestures of law and practice washed white in the blood of the Lamb.

The Universality of the Law of Sacrifice

We are able to drink, nature has so designed, and, when we come to know what we seek—not how those who deem themselves the select of us may sit on the right or left of the seat of power, riches or honor in the earth unconcerned as to the merit of their several contributions—we shall all drink equally of His cup and be baptized with his baptism. ⁴⁵ We shall then bow our heads, our reason and our spirits, to be anointed with the water of life, confessing the enduring relation of human life with material substance and sustenance as an appropriate jurisdiction of the moral precepts of the Christian gospel. We shall do this also in token of the consecration of our lives to the cause of redemption through the blood of the common sacrifice, to be forever identified by the name and seek salvation in the vitality of His word, to draw from His wisdom the knowledge of the course of physical and spiritual revitalization through the endurance of a common and impartial measure of death in productive service. We shall thereby seek to be purged

⁴⁴ Matt. 20:25-28.

⁴⁵ Matt. 20:20-23; Mark 10:35-40.

at the font of the sin of Eden, economic isolation and subjugation, and of the uncleanness of the flesh, of the business of individual and race sustentation, to receive the promise of the life beyond the death undergone in service, of the rebirth of the body and of the spirit through resuscitation in due course of an enlightened and ordered economic procedure. It is only by the cross that we can be saved. The road to Calvary is the natural and final choice of all men, and none can attain the life eternal except through death, none regeneration in the economic channel except through first tasting of a portion of death in productive labor, as He tasted of its dregs at Golgotha.

Though he was betrayed in death for thirty pieces of silver, just as the masses today are betrayed for a bit of money, He demonstrated, as they ought to exemplify by their labor, how, through the death experienced voluntarily in production, every one can find the life continuous. He said: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."⁴⁶ (Power, in other words, to teach that process of the expenditure of energy in supplying the market's store and the restoration of life by access thereto, through the measure of sacrifice, the eternal and inevitable cycle of human life.)

⁴⁶ John 10:17-18.

3

THE ENVIRONMENT OF NATURE FOR ECONOMIC LIFE

The beginning of economic process. Elements of the environment. The outgoing phase of the cycle. The embodiment of economic life. The introduction of co-operation. The consequences of co-operation. The analysis of contribution. The fitness of capacities to the requirements of co-operation. The necessity of trade. The necessity and source of authority. The primary division of functions. The purpose of co-operation. The moral deduction therefrom. Intelligence as nature's means of progression.

The Beginning of Economic Process

WE STAND at the threshold of economic order, the beginning of the cycle of economic life, the springtime that follows the period of death and inanimation. The granaries have been emptied. The economic institutions of the past have sadly failed in the function nature had ordained for them. Destitution, disorder and injustice abound. We have but one course: to repair to the designs which the All-wise in His infinite mercy offers to our understanding in the phenomena of nature, that the economic structure we build may reflect the dignity and proportions of Infinite Order, and that the life-giving and life-disseminating forces which arise in the beneficence of an ever-living God may be continuously or eternally expressed in economic process. The world is so created according to the will of the one high Intelligence that, if men will learn to comprehend the nature of economic functions—of production, of exchange and of distribution—and will develop their faculty of self-government individually and collectively so that their conduct, their laws and their institutions will conform to the plans of nature, an abundant life for every person lies well within the range of attainment. For nature did not place it within the power of a man to produce the means to sustain the whole or any appreciable portion of the race, and

nature did not intend that a few should enjoy all her bounty while the rest should subsist on their alms. A society today which exhibits such characteristics will be visited by plagues of strife, privation and decay as surely as the bondage of Egypt incited the plagues of Moses upon the heads of Pharaoh and his people. Pain is a symptom of pathology. Social disorder and economic want are symptoms of institutional frustration, maladjustment and injustice. Peace and abundance, labor and reward—these are nature's goal in the evolution of human institutions!

Elements of the Environment

There are among the many provisions of nature in economic life certain universal states of being that contain the causes and determine the characteristics of economic life. There are certain theorems of nature affecting human life, basic truths which must be the foundation of economic thought. Among them are:

(1) We are so constituted by nature, physically and mentally, that to sustain life and maintain healthful conditions of life, we must have food and drink; to render life endurable, we must have fuel, clothing, shelter and light; to render it enjoyable, we must have education, recreation and cultural attainments.

(2) There are not deposited within us any necessities that might permit us to live simply by the exercise of our consuming powers.

(3) The conditions of the raw materials offered by nature to our use in their virgin state are such that they are ill-adapted to supplying the demands of body and mind.

(4) The properties of the raw materials available from soil, mine, forest and sea can be altered to supply human necessities.

(5) Processes are provided by nature—the convertibility of energies from work, to heat, to light, or to electrical potentials or vice versa, the immutability and characteristic of chemical reaction and compounding, the physics of solids, liquids and gases—that make possible the manufacture of such raw materials into the various necessities and conveniences of life that appear as goods in the market place.

(6) We are so constructed by nature that we have the capacity to consume goods providing us energy, and, conversely, we are equipped to expend energy.

(7) The nature of human energies is such that, by applying them to the raw materials and processes of nature, we are able to transform those materials and processes into forms capable of supplying human necessities.

(8) As an indispensable prerequisite to the transforming of materials and processes to states of adaptability, nature has imposed that human time and mental and physical energies must be spent in all the varied and multiple tasks and stages of production; and that nothing, except perhaps air and sunshine, is produced without this cause, and nothing is consumed, with the same exceptions, but has invested in it the time and energies of one or more persons.

(9) By reason of these phenomena of nature, production consists of the transformation of the materials into such conditions and the employment of the processes of nature in such ways as to be adaptable to supplying human necessities by the application of the various energies with which we are endowed.

The Outgoing Phase of the Cycle

The products of the market and the several phases of their production and distribution involve the investment of human time and energy. The expenditure of that time and energy in production has exhausted, wholly or partly, those who have made such contribution, so that a certain quantity of the vitality of human life has passed into and is contained in such products. As these products come into the market, the producers' vitality is left at a lower ebb; they consequently need some means of resuscitating their powers. There are, within the market, the goods and services with which the store of energy of each and every contributor may be replenished. If a means may be provided for the access of all such contributors to the market's store, then revitalization will occur. If not, then poverty, privation and desolation will follow. Thus we see the enigma of a plentiful supply and a destitute people. Thus our present-day economy is most bankrupt. That economy knows neither the means nor the principles determined by nature by which to provide revitalization for all. So it toys with one artificial device after another—processing taxes, shortened hours, higher wages, unemployment insurance, charitable relief—unaware of the problem in its entirety,

or of the effect of an inadequate understanding of the fundamental nature of exchange upon the forms and institutions by which such exchange is sought to be effected.

If nature has at every step designed the process of production whereby human life may be expressed in its urge for the expenditure of the vital powers of life, it has also designed the means whereby the alternate functions of life, sustentation, may find adequate expression. It is for us to learn of the processes of nature, economic and biological—not to alter them, which we can never do, or violate them, which we ever do, but to obey them as was intended and so live. None of the materials or processes of nature does man make. If he discovers them, he is an explorer, or an inventor, or a scientist; but beyond his finding them, or learning how to utilize them, they are entirely nature's creation. So the processes of production accord with nature's ordained way of economic life. There is only one means of production, the application of human vitality to the materials and processes of nature. So, fundamentally, there is but one means of exchange, but one means of distribution, according to a standard nature has provided for our understanding in the means of production.

It is, then, the design of nature that our several lives can be sustained only by those things which require the expenditure of our several time and energies. This may be the starting point of a new and vast philosophy into which, regretfully, we cannot enter now. But, to live we must produce; to produce we must give of life; to give of life we must sustain ourselves by what we produce, or die. This is the everlasting and inevitable cycle of economic life. It has endured as long as human life has existed, and it will continue to endure while life is upon the earth. We subsist, and ought abundantly to live, by the never-ending flow of life's vital energies into and out of our beings. This is the fountain of living waters,¹ the river of life flowing truly out of the throne of God.²

The Embodiment of Economic Life

The goods that flow into the market contain the energies of the producing masses; those that flow out of the market possess the power of

¹ Ps. 36:9; Jer. 17:13; Rev. 7:17; 21:6.

² Rev. 22:1.

race sustentation and reanimation. Beyond the powers, forces and conditions that exist in nature, there is no source of individual or race economic vitality other than the expenditure, individual by individual, in race co-operation, of time and energies, in production. The process of economic regeneration consists of the expenditure of human time and energy to produce those things our bodies and minds require for sustentation; access, by those needing such sustenance, to the products so produced in order that resuscitation may be accomplished; and, lastly, the fulfillment of the restoration to life by sustentation in the consumption of the market's goods.

Not dissimilar to the laws of physics concerning the conservation of energy is the law by which the vital qualities of human life are conserved in the transformation from time and energy to services and products, and from services and products to human vitality in periodic resuscitation. Where is the man, community, nation or race that is not dependent on the principles of individual and race sustentation? Though some have contrived to escape the rigor of the law because they have, by a subtle manipulation of the machinery of exchange, relieved themselves of the expenditure of time and energy in production and imposed it on others, they have not escaped in that they have not failed to consume the products containing this human vitality and have so been sustained and have so lived. The human vitality in the products of the market is the blood of the industrial sacrifice shed in the form of time and energy in production. Blood it is when shed on the altars of production, to become the wine of reward when consumed! It is in the blood that there is life,³ the pulsing blood stream in the arteries of commerce. It is the basin of the blood⁴ of the sacrifice that is the all-important utensil in every phase of the economic process, the economic and biological measuring vessel of the time and energies invested in the produced necessities of life by and through which we seek salvation, the chalice of economic justice.

The Introduction of Co-operation

When we have thus spoken of the first element of production, we have only opened the book of life, economic life, at its introduction.

³ Lev. 17:14.

⁴ Ex. 12:22; 24:6.

We have to proceed in a development of the understanding of the process of production, from the first principle of economic life, so discerned in nature, to the consideration of the more involved economic organizations of society; and, ever employing this fundamental truth to guide us in our studies, we have to enlighten ourselves as to the phenomena of nature that underlie the highly diversified and extensive structure of modern economic institutions. It is not enough to be aware that production is the application of human energies to the materials and forces of nature. We must know how and under what conditions by the rule of nature they are applied. We have examined the phenomenon of enhanced productive power of co-operative effort, which has one of its important expressions in the production of economic goods. One of the elements of this co-operative production restricts the application of the energy and time of each man to one task or to a small group of related tasks, and it is commonly called the division of labor; and another is the participation of large numbers of persons in the several stages of production of economic goods, commonly called mass production.

It is usually supposed that such methods of production are employed only in large manufacturing, mercantile, or other business concerns where those so engaged are grouped in large numbers and are bound to one organization or one managing head or authority. Actually, they appear with all their economic consequences in every form of productive activity whether it is conducted under small individual proprietorships or under large and complex corporate organizations. They may consist in each of the several small or large productive units performing one or more of a series of progressive tasks in the production of a specific economic good or class of goods, or in supplying a completed economic good which is to form a part of a vast number of related economic goods, each insufficient without the rest, or in any combination of such vertical and horizontal forms of the division of labor. The co-operation may consist of a group of persons joining in the production of one product or group of related products, or of each of a number of persons producing one of several products to take their respective places among the many thousands which appear in the market place. The administrative structure of the organization

or the condition of proprietorship in production is immaterial in considering the economic effect of such co-operation.

The chief characteristic of the division of labor is that each member of a group foregoes the production of all his own needs, and that the members of the group divide among them the tasks of producing the total quantity of their several needs. No man produces his own sustenance, but each takes his appropriate part in producing all the sustenance needed by all. This does not mean that some acknowledge their subservience to others, nor that one assumes the burden of his brother's support, nor that the requirement of the expenditure of human effort has been obviated. Instead, the mode of the application of the several energies of men to the materials and processes of nature has changed so that the productive power of the group is enhanced by co-operation. The degree of the division of labor involves the intensity of specialization of tasks and the extent and number of participants, but does not change its fundamental characteristic.

The Consequences of Co-operation

But a most significant consequence of co-operative production is the mingling in economic goods of the several vital energies of those who have engaged in any of its activities. They are mingled, by the exigencies of conditions, without proportion as to persons and as to products; under unlike conditions as to mental or physical labor or a combination of both, as to degrees of irksomeness, as to prerequisite capacities of talent, skill, endurance, training, experience, tenacity, attentiveness, exertion, aptitudes and preferences, and as to all mental and physical qualifications, and combinations of both, to performing the several tasks. They are mingled with unlike effect and unlike resultant utilities. They are mingled variably in unlike economic goods at diverse times and places, and on dissimilar occasions; sometimes assuming tangible forms, sometimes such evanescent forms as a personal service, often in divers combinations of both, so that the composition of the united efforts of all the participants does not serve to express the proportions of their several investments of time and energy. The goods into which these vitalities are converted are so variable from them and so dis-

similar to them that it is impracticable to judge of the several measures by which they are mingled by considering the properties of the goods.

Further, in the process of transforming the vitality of human life into the products of the market, not only are the time and energy of each man mingled with those of all his fellows engaged in economic life, and his power seems inappreciable as compared with the united power of his fellows, but—to complicate the problem further—his time and energy are mingled also with the materials and forces in the processes of nature and with the derivatives of the enhanced productive power of race co-operation. The properties of human time and energies and the properties of the raw materials of nature are so unlike, and those of the product of the application of this human quality to these materials are usually so unlike both, that it is difficult by inspecting or evaluating the product to determine the extent and character of the several portions of contributed human vitality.

Again the forces which arise from individual human vitality are usually so infinitesimal compared with the forces of nature with which they become associated in production that the former seem to be swallowed up in the latter, and of little significance in the process of production. And, what is still more confusing, the individual efforts become mingled in production with those forces which arise from race co-operation in production, and from the greatly enhanced productive power of the co-operation. What is the strength of the individual compared with the power of organized business, the commercial, financial and industrial institutions that are purely the creature of race co-operation? What is the individual's time or energy worth compared with the "value" of property deriving its peculiar usefulness from the swarm of a busy community about it, with which his labor is associated? Again, what are a man's hands compared, in productive power, with the implements and machines arising solely from race co-operation, which they direct?

The Analysis of Contribution

From these observations it becomes quite apparent: that the identity and quality of the individual's time and energies spent in production are utterly obliterated in the process of modern production and are

scarcely cognizable in the finished products; that, nevertheless, such time and energy become a part, though indistinguishable, of the products which appear in the market place; that, though such products can in part be attributed to the individual's time and energies, no principles have ever been formulated by which to accomplish a quantitative analysis of that part; that the products in which the time and energies of all persons engaged in productive effort have been mingled, possess and assume many qualities that can be attributed to no one of them, and qualities that cannot be attributed solely even to their joint effort.

The vitality of all those who lay their hands upon the heads of their sacrifices as they commit them to the common altar, their blood to be spilled thereon,⁵ or who tread the winepress into which is cast the gathered vine of the earth,⁶ becomes vested in the entire process of the transformation of the materials and forces of nature to a condition capable of supplying the wants of men, in which the power of race co-operation is indispensable. As a result, the products become a conglomerate mass derived, insofar as the application of human vitality is concerned, not from identifiable personal sources but through the joint and co-operative effort of the whole people. The blood of the individual sacrifices has flowed from every agricultural community, from every mining camp, from every oil field and rubber plantation, from every manufacturing center; the spring has become a rivulet, the rivulet a brook, the brook a stream, the stream a mighty river, flowing from the winepresses into the market places of the world, to become the blood of the new race life.

Without the intermixture of the blood of the industrial sacrifices, there could be no economic sustentation or regeneration. The power of any one man when applied to the materials and forces of nature could not, as we have seen, suffice to cause a production ample or adequate to his needs. Only human co-operation has afforded humanity sufficient power to bring the materials into use or to move the forces of nature to human advantage. No man is alone capable of economic or biological reproduction. By the will of nature, men must join the vital forces of their lives in order to accomplish biological and economic procreation. In all life is found the division of the vital functions of

⁵ Lev. 1:4; 3:2, 8, 13; 8:14, 18, 22.

⁶ Rev. 14:18-20.

life by the proper co-ordination of which life can be sustained, be perpetuated, and become continuous.

Incidental to the division of labor is the circumstance that, while a man's effort is spent in restricted areas of the broad field of production, his requirements of goods for his sustentation are not at all restricted; and, while his effort is given to produce one economic good, his needs extend to a little of all the economic goods which arise from the co-operative effort of the whole people or race. The properties of the products or service he produces, or aids in producing, are not comparable to those of his needs. His production is of one thing, possessed of its characteristic utilities, while his needs are of many things dissimilar to his product and to each other, and possessed of as many variable utilities. His product contains his own and his fellows' efforts mingled in their proportions, under their conditions, with its several proportions also of the materials and forces of nature; while the goods which he needs contain little or nothing of his own effort and different proportions of his fellows' efforts and of the materials and forces of nature mingled under different conditions. We see then that a man purposing to sustain himself and his family is limited, by the nature of his being and of the processes of co-operative production, to giving those energies which arise from the vital qualities of his life, his mind, his body and his time—nothing more. He can contribute them and their issue to a common store into which others of his kind likewise contribute. But there are still many vain enough to contend that they can severally give of the materials or forces of nature, or of the derivatives of the enhanced productive power of race co-operation. Whatever men may believe, or succeed in prevailing upon others to believe, the fact in nature is that the differentiation of individual productive powers from lowest to highest does not transcend the issue of their respective energies and time—excluding the materials and forces of nature, and the enhanced productive power of race co-operation—and that it is confined to the boundaries of those tasks, very limited in their scope, allotted in the division of labor.

The Fitness of Capacities to the Requirements of Co-operation

Other states of nature in economic life affecting the division of labor in production and indicative of the impelling causes of order which lie beyond human competence to make, to regulate or to change, are:

(1) The fact that the distribution of mental and physical productive faculties and capacities among men conforms to the division of economic tasks in race co-operation.

(2) That for so many varied tasks, with their several peculiar requirements, there are as many capacities to meet them.

(3) That there is no large, important or indispensable group of tasks requiring capacities that are wholly lacking in human powers.

(4) That the proportions of the several classes of economic tasks are in a general way paralleled by similiar proportions in the distribution of human capacities.

(5) That it does not occur that a disproportionately large number of persons is fitted for a given group of tasks, leaving some other group of tasks without a sufficient number of persons with appropriate capacity to perform them.

(6) That the several individual, communal, national and racial endowments of productive capacities exhibit a sufficient variety and mobility to meet all the requirements necessary to perform all the tasks of production.

(7) That it does not happen that some are endowed with all the productive capacities, leaving large numbers with little or none; but all are endowed with a goodly portion of such capacities.

(8) That the several types and degrees of capacity are as widely distributed as the requirements of the several branches and parts of the division of labor.

(9) That the division of labor is not such as to require vast powers in a few, and little or none in the masses; but it requires a wide distribution of average powers.

(10) That average powers are widely needed, and exceptionally high powers rarely needed, so that the tasks exceptionally high in prerequisite capacities are as rare as the exceptionally high powers.

(11) That the general characteristics of the curve of distribution of capacities—a few with very low capacity, vast numbers with average

or good capacities, and a few with very high capacity—correspond with the curve of the requirements of capacity to the performance of the several tasks—few tasks requiring but very low capacity, vast numbers requiring average or good capacity, and a few requiring very high capacity.

(12) That, for all these reasons (and for others which may be disclosed on further study), the characteristics of the distribution of capacities are such that a kind of race co-operation is possible for the production of the vast range and great supply of economic goods to meet the many human needs.

Variety is not only the spice of life, but the essence of race co-operation without which the race cannot live. The distribution of such faculties and capacities for production is not according to human will, but is an expression of the discretion of nature. The scope of human will is to make the highest and best use of the faculties with which, by the mercy of God, we are severally endowed, and for this, the merit of our service, we are accountable to nature's God and at the bar of economic justice.

The Necessity of Trade

A further incident of the phenomena of co-operation in production is that, in order to apply the arts so evolved, the issue of the laborer's effort cannot long remain in his hands, because many persons must have a hand in the several stages of production. In a simple state of co-operative society where a very few—say, three or four persons—join in the production of a given economic good, it is possible by ordinary observation and experience to form a fairly good judgment as to the merit of the part of each of such persons in producing that good, and this possibility is made greater by the circumstance that the good remains in their hands until it passes through the exchange. Under those conditions, the product is the objective though imperfect proof of the expenditure of effort, and its producer will not part with it until he receives an equivalent in work, except under marauding compulsions. Each is so situated as to know fairly well the relation of his neighbor's work and his neighbor's products and would, if not circumvented by other influences, take into consideration the extent

of such work in trading with his neighbor. But a complex state of economic society presents far different problems to the producer. Thousands have a hand in one product, the producers are unable to judge of the parts, the goods are but momentarily in their hands, they lose the objective sense of the embodiment of their effort in the goods, they cannot hold them as a means of assuring a fair trade or exchange. The goods, instead of being held in small quantities in the hands of the several producers until they pass through the exchange, flow in large volume through their hands into the commercial channels from every village, community, state and nation, into the local, nationwide and worldwide markets, and they accumulate in large masses in the commercial centers of the world to be distributed and redistributed in the several channels of trade, so that the several laborers are utterly without economic means of protecting their several interests by their several efforts—not because of their weakness or impotency or of the unimportance of their part in production, but because the mode of economic procedure ordained by nature divests them of power individually to wrest justice to themselves. In the course of exchange, the goods must for a time be concentrated into a few hands; the exchange in such complex society could not be otherwise effected. And because those into whose hands the goods of the market become so concentrated seize the power with which the vigor of masses has invested such goods and have control of the goods, they thus become the great merchants and mighty financiers of their age.

The Necessity and Source of Authority

Another observation of like effect is that a co-operative economy of such modern complexity requires the close co-ordination of the co-workers, among those employed in one enterprise and among the several business enterprises, in the several stages of production. Such co-ordination cannot be effected without plan, organization, rules of shop and trade, business and finance, and these rules in turn cannot be adopted and carried out without centralized authority or power and a measure of discipline and control. A laborer, entering into such co-operation, is likely to have insufficient economic power to assure himself fair treatment and his just portion of opportunity, or to compel

economic justice to himself in the maelstrom of industrial and commercial activity. Concentrated authority, necessary to co-operative production, collects vast economic power and deposits it in the hands of a few to the disadvantage of the masses. Such authority lies ultimately in the will of the people, not in the will of the masters whom they unwittingly suffer to govern them. If they awaken and choose to call into question the authority of their masters, they do so most effectively by sanctions of government already formed but as yet little exercised. The administration of economic power no less than that of political power ought to flow from the consent of the governed, of an enlightened people knowing how they ought to be governed.

The Primary Division of Functions

There are many important and far-reaching consequences of these necessary phases of the procedure of exchange. Of primary interest is the splitting of economic functions into their first two branches—industrial and commercial. The first has to do with producing economic goods, and all the related enterprises; the other with the passage of the same through the exchange, and with distributing the same to the consuming public and all its related enterprises. Another vital consideration is the necessity of establishing principles by which the relations between all engaged in economic life, concerning the goods of the market and the vesting and exercise of economic authority, are to be adjusted for the several individuals and as to the industrial and commercial groups.

The Purpose of Co-operation

Men enter into extensive and intensive co-operation in production, into economic procreative relations, not because some self-appointed wise men have moved the earth and all things therein according to their high will and great power, but because nature has designed and prearranged that men should do so. Men, whether employees or otherwise, in obeying the call of nature have bowed only to Omnipotent Will. They are not obliged to degrade themselves in subservience to earthly masters, the beneficent intentions of the former being found

to be diametrically opposite to the avaricious ambitions of the latter; nor are the latter invested thereby with a mandate to govern the remnant of humanity. As we are obedient to nature in entering into these relations, we ought to seek for our own sakes, as well as for reverence of God's creation, to achieve the ends for which nature provided the relations. Race sustentation, individual by individual, is the only legitimate purpose and deliberate objective of natural economic functions, to dress and keep the fruitful garden of civilization, to maintain for all men the open way to the tree of life with its many roots and branches, "in which is the fruit of a tree yielding seed . . . for meat,"⁷ the central institution in the midst of the exchange, the market, through which all men are, and can be more abundantly, sustained.

The Moral Deduction Therefrom

Men did not receive the breath of life to spend their days in listless satisfactions or their nights in soft enjoyments, but to serve God by obeying the commandments of nature, which decree that they sustain their own lives by serving their fellowmen, and that they recognize every man's place and proportion in co-operative society. If men are born with the impulse to lay upon the shoulders of others the burden of their sustentation, they are born in sin. If they pursue any course but self-sustentation, they live in sin. The fatal transgression of our first parents lay in appropriating that which by God's law was not theirs to have, for which offense they incurred the related punishment that by the sweat of their face should they eat their bread.⁸ So the law of death passed on all men ("in Adam's fall, we sinned all"), that the cup of life is a measure of death. Sin, it has been said, can only be expiated in God's sight by pain, self-sacrifice and contrition. So, too, God's will in economic life can only be obeyed by enduring the discomfitures of service in the cause of race sustentation, an offering to purge one of the ancient sin, thereby yielding recognition to the prerequisite and humbly pledging fealty to the Giver of all life. There is but this one door of salvation. Into this elemental condition of life every man is born, whatever his race, his tongue, his kindred, his station of birth or wealth.

⁷ Gen. 1:29.

⁸ Gen. 3:19.

The evolution of mental faculties invested mankind with distinguishing qualities which enabled it to emerge from the brute creation to perceive the gains of co-operative effort, by means of which the materials of nature might be brought within a broader scope of usefulness, the forces of nature might be engaged as human agencies and the productive power of the race might be so enhanced.

Some say that in human life nature holds relatively equal possibilities and probabilities for good or evil; or that nature is indifferent to good or evil; or that nature is aware of neither good nor evil; or that the distinctions of good and evil are the creature of human mind, will and desire, rather than an observation by man of the aspect of nature, or that the evolution of a moral code in human life, though influenced by religious philosophy or empirical homilies, flows not according to an impulse of the Godhead or within the banks of a channel designed in nature from the will of God. This trend of opinion would maintain that the movement in the relations of good and evil to the social institutions (which envelop the economic institutions of mankind) is governed by inexplicable chance; or that the course of civilization, whether to good or evil, is determined by the advent of powerful, magnetic and cunning vandals of war, commerce, finance or government on the one hand and by rarely gifted and well-disposed minds who have shed their light over generations of man on the other; or that for each influence of good, there is a counterbalancing detraction of evil; or that civilization has borne as much of evil as of good, and carries and has carried the causes of its momentary destruction.

To minds untempered by self-instruction and unmoved by the accumulated observations of science, the social world seems a mass of distractions and contradictions, nature a remote and unconcerned god-father, and God a tenuous concept; such a view is fully exemplified by the discourses of the day. Yet the co-ordinate creation, balancing, blending, joining and fitting matter, energy and mind, with all their several and related evolutions and permutations, into functional forms designed for discernible ends accomplished in nature, is a reality that focussed eyes may see. God is the intelligence and the power whose identity is distinguishable, whose personality is expressed, and whose will is manifested, in the infinite creation of nature. The scope of nature's functions far transcends human concerns and human life.

Nevertheless within them may be found scrupulous care in establishing the several functions of human life, economic as well as physiological, and ample provision for the sustentation and resuscitation of human life, all a part of the general creation and within the ordination of nature. As nature arrays the grass of the field with lilies, so the Father knows that we have need to eat, drink and be clothed.⁹ We are an integral part of the purposeful creation of nature, for even a sparrow shall not fall but by the way of nature.¹⁰ Therefore, we should seek the understanding of that order in society which conforms to the functions of economic life and its provisions; then all these necessities to a fitting and comfortable sojourn will come into our hands in natural course.

Intelligence as Nature's Means of Progression

Knowledge is the perception of these functions designed by nature and these provisions that nature affords. Consciousness of good and evil is the enlightenment to recognize in human affairs and institutions what is in concord with the purposes of nature as good, and what is in discord therewith as evil. Human mind in its evolution from lower to higher powers, and from lower to higher stations of influence in human life, is itself the handiwork of Infinite Purpose. The dominant urge in human life and human institutions appears therefore to be toward the favorable—light, life and good— as contrasted with the unfavorable—darkness, death and evil. The source of this urge lies in the discretion of Divine Intelligence. The forward movements in the evolution of social customs and institutions, and of civil law, exhibiting the growth of human understanding of good and evil, do not depend upon the will or wisdom of any man or men. They are motivated by impulses supplied by the phenomena of nature, and men are the instrumentality of that higher Will in shaping the destinies of mankind.

Knowledge is the means of opening the eyes of men to their nakedness of moral understanding. The fruit of the tree of the knowledge of good and evil is to be desired to make one wise. This tree in the midst of the garden of society, of the institutions of civilization, having the form in which the knowledge of good and evil is expressed by authority of human councils—the civil law—yields the fruits of knowl-

⁹ Matt. 6:28-33; Luke 12:27-30.

¹⁰ Matt. 10:29; Luke 12:6.

edge by which men forever discover themselves naked before the wisdom of God. Knowledge is the means of acquainting men with the possibilities of the continuity of economic life in repetitious cyclical process of production, exchange and distribution, through labor and reward, and with the ways and means of the employment of the natural function of race co-operation, to enhance the productive power of the race, to tap the raw materials and to harness the forces of nature to the advantage of the race, individually and collectively. These are the fruits of the tree of knowledge.

The fruits of this tree of knowledge were and are forbidden to man not lest he live, but lest, inadvisedly or wrongfully partaking of them, he die. It is the purpose of nature to place within our reach the benefits of the materials or forces of nature, or of the enhanced productive power of race co-operation suited to our needs, not in order that large numbers may be denied a proper or proportionate access thereto, but rather, by her timely injunction, to impress upon us a moral code and the principles of civil law by which economic justice may be measured and access to the tree of life, the market, may be forever open to all the race. Or as was said upon the street, in less knowing but more homely words: "God has put these things here for us; God will help us find a way to get them."

Part II

THE NATURE OF EXCHANGE

1

THE FUNCTION OF CIVIL LAW IN ECONOMIC LIFE

The necessity of civil law. The spring of civil law. The objective of civil law. The fundamental principle of economic justice. The beginning of injustice. The original transgression. The establishment of an equity in a common fund. The covenant at the altar of sacrifice. The meaning and effect of utility. The meaning and effect of value. The manipulation of the conditions of need. Technological unemployment. The disparity of the conditions of need. An example of the manipulation of need. A further example. The fluctuations of price levels. Concepts of property unconformable to natural process. The division of the functions of use. The measurement of contribution. The transitional period of economic process. The standard of measurement. The adjustment of equities according to law.

The Necessity of Civil Law

RACE CO-OPERATION without the institutions in which it is expressed would be impossible. If any consideration but force is to obtain in the exchange, civil law is inevitable. Civil law may be designed, as it now is, to produce economic injustice, to violate the purposes and frustrate the functions of economic life in the attainment of their natural culmination, a general and ample sustentation. Or, it can be designed to conform to the purposes and to complement the functions of economic life. This is evidenced in the spectacle of the wholesale scrapping and wasting of the facilities of production and consumers' goods, the failure to produce while the means and the need are at every hand, and the operation of an economic system on the hypothesis that scarcity is the fundamental requirement of good business. The responsibility for economic as well as political justice does not, in the nature of things (and it ought not to) lie with one man or a group of men, for in that case there can be only injustice, but upon the civil law. Institutions so built by the sanction of the civil law as to place the power of meting

out justice in the hands of one man, or a small group of men, are built on principles of evil since they contravene the intention of nature. Such institutions should be formed to serve the needs of the race, not the avarice of their owners.

The Spring of Civil Law

It is not the responsibility of one man, or a small group of men, to enact the civil law, but it is the individual and collective duty to understand enough of the fundamental questions of social life to form an enlightened private and public opinion, from which alone a just civil law may arise. Patriotism, then, will be expressed not in the thud of marching feet, in the excitation of primitive emotions, or in the establishment of a pagan religious nationalism, but in the contemplation of an exalted position of honor as the pinnacle of national greatness, disposing economic as well as political justice to its people, and meeting its high responsibilities in the co-operative family of nations. Then that government shall no longer lend its strength to laws and institutions of exchange that intrench the mercantile classes in their prerogative to prey upon the industrial masses in the marts of trade. The fundamental principles of intra-national, as well as of international, economic justice are, when brought into the light of day, such that every mind can understand and every heart extol. The customs and institutions of peoples exhibit their several understandings of the ultimate of economic justice. It is not that different institutions fit different peoples, but that the several peoples, by variant directions and degrees of unenlightenment, are removed from the ultimate of economic justice. The ultimate and inevitable principles of economic justice, by the laws of nature, are universal to all peoples.

The Objective of Civil Law

It was an axiom of the ancients that the law must judge righteously between every man and his brother and the stranger; not respect persons in judgment, but hear the small as well as the great; not be afraid of the face of man, for the judgment is God's.¹ Yet if we judge a

¹ Deut. 1:16, 17; 16:19, 20.

man by the value of his goods, the most vital application of this principle and all the benefits of economic justice are already lost to us, for the goods which he delivers into the market place contain the materials and forces of nature, the enhanced productive power of race co-operation and the energies of all who have laid their hands upon the goods in the course of production, indistinguishably mingled in them. In determining the value of his goods by stating their price, we are judging, not the man, but all these co-mingled elements without discrimination and attributing them all to him. The expended energies of all those engaged in production cry out for justice against appropriation of the goods which flow in the rivers of commerce. But the tribunals of our law are deaf, blind and ignorant of moral sense to perceive that here lies the beginning of all economic evil and injustice. Judgment according to a standard equal in all cases, equality before the law, is essential to economic justice.

To seek a standard by which we can measure what may be attributed to a man, to every man and to all men in production, to find the key of the door of re-entry into the plentiful garden of nature, is the object of our present quest. A man's time and energy spent in production comprise his service to the cause of sustentation. His service so rendered is his contribution to the continuity of individual and race life, rendered by the exaction of nature that her cherished flow of life may never end. It is his contribution to the vast store of the market's goods, the great reservoir of economic life through which the ends of race co-operation may be achieved.

The Fundamental Principle of Economic Justice

His contribution cannot, by the nature of his being, extend beyond his service as so defined, which is the principal, common and indispensable quality of all contributions. He is not able to contribute of the materials or forces of nature, for these are the beneficences of an indulgent Father; nor of the benefits of race co-operation, for these are the issue of the accumulated knowledge of many generations, and of the amassed strength of the present generation of men. The appraisal of his contribution must be confined to the scope and variability of

service. No other elements should be permitted to enter into the calculations.

The Beginning of Injustice

That which nature gives she gives to all. She has no favored retainers, as man's disposition of nature's favors would seem to indicate. That state of the law by which a natural resource, or a thing owned by no one, may be reduced to individual appropriation, and by which the blood of the industrial sacrifice may become the subject matter of proprietorship in the exchange, is a false interpretation of the evident purposes of nature. The law of property is such that when goods become owned by a man they are his to do with as he sees fit. The law provides that he may employ them in the arts of trade, go upon the exchange and hold them up for all the qualities they possess—though little of such qualities can be attributed to him—and make his bargain accordingly: exercising thereby a purchasing power not in the measure of his service. By the authority of the law, which hedges him about and affords him protection, he appropriates to his own use the bounties of nature, the derivatives of the enhanced productive power of race co-operation and the life energies of all engaged in productive effort contained therein above his own service. This is a most deceitful and despicable contravention of the equities with which nature surrounds the transaction of exchange. By this first fatal and irrevocable step confusion and disorder become the characteristics of exchange. The struggle to appropriate in adroit and interminable trading more greatly than one's neighbor, by the artificial but treacherous devices of an exchange built on this law of property, becomes intensified by every hateful attitude and artful scheme. The rule of contribution is ignored upon the battleground of commercial welfare, and in its place appears the spectre of commercial power—arising from property rights in the goods in the course of exchange to exercise dominion over the economic affairs of men.

Nature's repeated warnings have passed unheard, and her stern condemnations have inspired but a passing sense of retribution, apparently beyond the penetration of mortal mind to divine. Yet some have thought: a stupid lot, this mass of lynx-eyed scavengers' daughters! They should, for all their concern, see another civilization disintegrate

and perish rather than concede a whit of economic justice; rather let another essay to preserve it, and for the attempt be crucified, than expose their pates to a crown of thorns; rather witness period after period of woeful and noisesome stagnation, made scientific and plausible by economists and business men who call them "depressions," than stir their academic quietude, or jeopardize their professional posts in an enlightened and resolute assault upon the sources of such abuse.

The Original Transgression

The first sin was the appropriation of the substance upon which the hope, individually and collectively, of race life depends: the goods passing into the market from the vital powers of labor which produced them. These fruits of the tree of knowledge in economic life are forbidden by nature and by God to be partaken of contrary to the interests of the race. The land, the materials and the forces of nature are by the purposes of nature the common heritage of the whole race of mankind. The derivatives of race co-operation, the accumulated knowledge, practices and institutions developing and passing from generation to generation, the implements of race co-operation, are, from the nature of their origin, another common heritage of the collective people. And the products of race co-operation are in God's sight the common possession of the whole people, the issue of whose mingled vital energies they are. These fruits of knowledge, by a moral law conforming to the will of God manifested in the provisions of nature for the sustentation of man, are not to be consumed or absorbed as the lawful property of any man. Rather they are to be dealt with, used and disposed of, in a fashion consonant with the common interest of the race, and to the ultimate benefit individually of all men, according to a standard which shall mete out an equal and equitable economic justice.

Occasionally by unmitigated force some have succeeded in imposing on others the burden of their luxurious maintenance. But for a considerable period of human history, direct action has been intermingled with, or superseded by, the instrumentality of government and of the laws of property. These have brought to the aid of the accumulator the authority and force issuing from the co-operative people expressed in their political institutions and their laws, and their implied consent.

We have seen how even democratic forms of government are prostituted to supply the means to appease the appetite for accumulation of wealth and, what is more ingenious, for the acquisition of power, unresponsive and irresponsible to the people. Wealth and power so derived, resting on the same concepts which support the structure of property as we view it, receive from such government the breath of life and sustentation.

A system of property whereby the materials and forces of nature and the products and facilities of co-operative labor become the exclusive possession of mercantile functionaries, during the course of production and at the incoming door of the exchange, thrusts the support of these merchants upon the laborers, and the natural equity of the laborers and of the industrial group (the mother of all economic life) in the goods they have helped to produce is swallowed up in a swinish maw. For this equity surrendered according to law at the altar of sacrifice, they receive a paltry recompense, that will not restore to them by its purchasing power an equivalent of that equity they have so surrendered. This is the scene of their degradation, their fall from the high estate nature has bestowed upon them, their disinheritance from joint heirship of the land, the materials and the forces of nature and the fruits of the accumulating knowledge of the successive generation of men with which nature enfeoffed the progenitors of mankind. By admitting rights of property in the facilities of production and in the products of the market, and by sanctioning the surrender of the equity of labor in these facilities and goods for a wage stated only in dollars and cents, and without requiring a form of compensation that will truly represent that equity and the contribution of service during the course of exchange, and which will restore its equivalent at the conclusion of the process of exchange, thus also partaking of the forbidden fruit, the race becomes a party to the violation of the first commandment and incurs the curse which follows in natural course.

The Establishment of an Equity in a Common Fund

What salutary principle, then, can guide us in stating the equities of the relationships between those who labor in production, as they meet with their sacrificial lambs at the altars of race life? The answer

can be determined after taking due account of the fundamental characteristics of the transactions that take place at this point of economic process. The efforts of the process of production in the economic cycle are bearing their first fruits; the industrial function of economic life is fulfilling its natural purpose; the application in co-operative enterprise of human time and energies to the materials and forces of nature is producing a vast fund of goods designed to satisfy every economic need of the race, individually and collectively. Production was undertaken with special reference not to the persons who were ultimately to consume the goods, but for the market: that is, to meet the requirements or demand of all persons indiscriminately. The more complex the co-operative production, the more clearly this observation is exemplified.

This market is a common fund, a vast reservoir, into which the issue of the expended race energies flow; all who join in this co-operative production contribute their service, nothing more, to the replenishment of this common fund. All goods so produced cannot but flow into it. The characteristics of this common fund are inevitable to every economy that employs the principle of co-operation in production, whether it be capitalistic, fascistic, socialistic or communistic. With these and other terms we may describe how we recognize the presence of the natural forces that give rise to this common fund and develop an economic society along lines conforming to its lines of natural force, if we first define the thought content of each term. But we can never by any system or practice or by any economic sophistry or philosophy escape the influence of the forces set into action by a co-operative production. If these forces, like other mighty powers of nature, are intelligently set to human service, they produce abundant life and great good. If their use is bungled by awkward and untrained hands or perverted by the impulses of the avaricious, they bring indescribable havoc and suffering on the heads of helpless humans.

The Covenant at the Altar of Sacrifice

As the mighty torrent of goods flows from the inexhaustible springs of co-operative enterprise, out of the sacrificial basins of the humble servants of God, the end of the process of production is near at hand. They who have filled a place in productive industry must part with the

goods upon which they have bestowed their vital energies. They have been obedient to the call of nature to appear at the altar of sacrifice and have satisfied her requirements to effect a continuous sustentation. They have made their sacrifices of service to expiate the sin of Eden. They have done so in the hope that in the coming days life can be renewed. Even more, when the products of their service pass from their hands, there is a covenant in nature before God that their death in service shall be avenged, requited in the life beyond the pale of such measure of death, that they shall not be required to lay down their life in service, only to leave the altar of sacrifice empty-handed and without hope of life. Such were not the designs of Infinite Purpose when the arduous task of production was laid upon their shoulders, and such are not the impositions of a civil law that is harmonious with the designs of nature.

It is inconsistent with the natural elements of the transaction that any man retain any claim whatever upon the products which issue from his service. The sacrifice must be without reservation or equivocation; his service is his only contribution. If he by any means retain such goods, an interest in them or an equivalent of an interest in them, he contributes nothing. One who labors for a wage never retains anything of an interest in the goods on which he expends his service. But those through whom the legal title of such goods passes during production and exchange will, if their commercial power and the opportunity permit, retain the equivalent of such goods in their hands after the goods are delivered by them into the further channels of trade. By delivering property into the exchange according to "value" resolved in price, the trader draws (or attempts to draw) out of the exchange an equivalent based on the qualities of the goods he sells, consisting of the efforts of his fellow men and the benefits of nature, in addition to whatever service he may have bestowed thereon. Not everybody is successful who attempts accumulation by dealing in property, by appropriating that which his fellow men produce or nature provides. As the process of accumulation progresses, as the stakes become larger and the strife is more intense, the "small fry" are driven out in favor of the more powerful operators, and the numbers in the front rank grow less and less. And, as the process approaches the final stages, so vast is the mass of wealth held under the legal authority of one or a

few that it finally becomes profitless, like Midas' gold—just as it has been made unusable to the people.

A system of trading in goods as property will never yield returns according to the measure of service. The returns will ever exceed that measure for some and fall short of that measure for others. The excess will always appear among those who buy and sell, the falling short among those who draw a wage. It is impossible, by adjusting margins of prices of goods in buying and selling, to determine the extent of the contribution of service by the person or persons engaged in such trading. Such margins bear no conformity, but the most flagrant unconformity, to the contributions of service. There is no relation between them whatever, either purposeful or accidental, in a system developed on the idea of property. To those of one group, the measure of return is profits, interest, rent, dividends, etc. To those of the other group, it is wages. The means of determining the extent of the one and the other bear no relation to each other whatever, and the extent of either bears no relation to the other or to the principle of the contribution of service. Unless and until the sacrifice of service is completed by relinquishing every claim in the products of service as they pass into and through the common fund, the fundamental violation of natural equities revolving about the expenditure of service is bound to continue and to bring all its foreboding consequences in its wake. By this means the great mass of humanity engaged in production for a wage is, and shall be, barred from that access to the tree of life to which their service entitles them: that individual access related by proportion to that of every other person and all persons according to the standard of service.

The Meaning and Effect of Utility

Utility is the potential quality or capacity to satisfy human needs or desires. It may exist in goods that are not economic, that require no human labor in providing them, like air and sunshine. But such goods are rare and do not enter into our present calculations. In those economic goods provided by a man's labor for his own use or consumption, utility is derived largely from nature and very slightly from those services he performs for himself. In those economic goods that enter

the exchange and arise from co-operative labor through the limitation of individual productive capacity, utility is derived largely from the materials and forces of nature, quite prominently from the enhanced productive power of race co-operation, and only slightly from the individual contributions of service. Utility is not directly proportional to service. Furthermore, as the degree of intensive and extensive co-operation increases, employing more of the materials and forces of nature and developing more of the implements and machinery of production, the quantity of requisite time and labor diminishes in relation to the quantity of utilities produced.

Goods to be the subject matter of exchange must have utility. But, by the nature of production, they are the issue of co-operative action; that is to say, without co-operation they cannot be produced. It is not their scarcity that draws things having utility into the exchange, but the lack of them without co-operative production. This fact leads us to consider ways and means of adjusting the relations and measuring the equities of the several contributors of service to the co-operative enterprise in the disposition of its products.

Things that are scarce on the exchange should not be the goods to pass through its channels with greatest facility; rather things abundant in quantity, the fundamental necessities of life, possessing great universal utility. A system of exchange should not be designed to encourage trading only in things "scarce and dear," and to discourage trading in things "abundant and cheap." The expansion of productive power ought to continue until all families and nations have at their disposal the means of abundant and cultural life that lie within the range of their capacity of healthful and beneficial enjoyment. Co-operative production and its highly developed implements have made it possible to supply such vast quantities of the principal necessities and conveniences of life by the expenditure of but little human effort, such vast utility with but slight outlay of human time and energy, that an equitable division of the product would put every family on a plane of comfort and possible culture that now lies only in their fondest hopes.

The Meaning and Effect of Value

Value in the purest sense is the total quantity of utility expressed in the satisfaction of human wants and desires. It would be a great aid in dealing with economic problems if the word were confined to conveying this single meaning, and if this term were distinguished from "utility." Of further help to clear understanding would be the dissociation of the term "value" from the psychological state which may be described as "the opinion of potential value," that is, the appraisal by the mind and feelings of the degree of satisfaction that would be experienced if a good not within present possession could be used and consumed. And still another important distinction is between "need" and "value." Need is the combination of physiological and psychological factors accumulating because of want; while value is the experience of the satisfaction of want.

Economists have said that things appearing in great abundance may have great utility but little value; in this statement the several elements above have been confused. It may be that goods in great abundance present to the merchant in our bargaining economy small possibilities for a margin of profit and for control of the market and of influence over price. In such circumstances an abundance is of little concern to his pecuniary interests. But until the utility of such abundance exceeds the consuming capacity of all the race, individually and collectively, it cannot be said that any part is not potentially valuable, or, that up to the point of such satisfaction of human want by expression of such utilities, value can not be experienced from it. What economists probably mean when they speak so of value, is the extremity of need, a want for which there is a potential utility withheld or susceptible of being withheld for a price, where the degree of price is determined in the bargain by the degree of the extremity of need. The greater the need—wants unsatisfied—the higher the "value," in the sense of the resultant price; the lesser the need—wants satisfied by expressed utilities—the lower the "value" and the price. The better the possibilities of withholding utilities from satisfying wants because of their scarcity or otherwise, the greater the need and the higher the price; the less such possibilities, because of their abundance or otherwise, the smaller the need and the lower the price.

The existence of needs, wants unsatisfied, together with lack of or limited access to those things having the utility to satisfy the needs, makes it imperative that persons, families, communities and nations exercise choice as to the order and extent of desirability of their respective satisfactions. The conditions under which the choice is exercised are all-important in the decisions of choice. Some needs are elastic, others inelastic; some dispensable, others relatively indispensable; some rest on cultural attainments, others do not; some can be stimulated, others arise without stimulus from deep physiological causes; some with want become extremely acute, others remain passive. There are a multitude of interacting influences that develop the intensity of need. It is our present interest to point only to those most fundamental, universal and powerful; all the others, for the most part, gravitate to them, or develop out of them.

Economists, exploring the mysteries of supply and demand, have represented them as immeasurable forces governing the exchange as a law of nature, against the power of any man to bend it or thwart it to his personal advantage. They have held that the exercise of choice in exchange determines the marginal utilities of the several products and effects their respective market values. Market value is found to be the point of balance translated by marginal vendibility into prices, in the equilibrium of supply and demand, according to which all market operations proceed from production through exchange to the ends of distribution.

The Manipulation of the Conditions of Need

But while supply and demand may refer to the several interacting conditions of need that motivate the choice, it can hardly be said that such conditions are not affected and influenced by purposeful human action and designs, or by municipal law, or by the practices and institutions of exchange. Nor can it be said that the choice of any person is free from being affected by the will or desire of others expressed in such laws, practices and institutions and aided by commercial weapons. And what is most important, it cannot be said that such conditions of need have even a remote relation to service by proportion or otherwise.

And yet while the relation to service is the essence of justice, the unrelated need is an underlying cause in the wilful determination of price.

The fluctuations in the levels of price reflect the instability of the conditions of choice effected by endless and conflicting manipulation of the several factors of exchange by those trading upon the exchange. No one maintains that the conditions of need as affected by the laws, practices and institutions of exchange, according to which men must exercise choice on the market, are equal for all men or between one man and another, or stable. But few have sensed that the comparative equality and stability among all men of their need before nature, both in the characteristics of the need and the possibility of its satisfaction, are warped and twisted out of all proportion by human laws and their creatures, or that an exchange conducted on the basis of such unnatural and man-made disparity of conditions of need must violate every principle of right evolved from the states of nature in human life. If the general will were consulted, the circumstances surrounding the expression of choice should be so adjusted that no one could have advantage over his brother in such choice from the materials or forces of nature, or the derivatives of the enhanced productive power of race co-operation; but rather that all would be required to exercise choice only on a basis free, equal and common to all, according to the several contributions of service.

Of those influences of human origin upon the conditions of need, that of primary concern is the state of municipal law by which economic goods possessing utility may be reduced to private ownership during the course of production. By such means the legal owner of the goods becomes invested with the right to employ them in manipulating the conditions of need in any one of the devious methods that seem to suit his advantage. By such means he appropriates to his own use, for whatever gain he can extract, the utilities existing in the materials and forces of nature and in the enhanced productive power of race co-operation. With such goods flows the economic power their utility exercises over those whose needs are irresistibly attracted to them. The next step in the development of the weapons of influence over the condition of need is that state of the law by which the money for which goods are exchanged also may be reduced to private ownership, with

an even greater resulting economic power. Besides the law sanctions the private ownership of the facilities of production and exchange and, lastly, of the institutions of production and exchange themselves.

A few minds have glimpsed something of the economic reactions of private property in the materials of nature and in the products and physical facilities of production. But none apparently has recognized the vital significance of the rights of property in the institutions of production and exchange. The ever-rising degree of intensive and extensive co-operation has necessitated in almost every business large, concentrated and specially trained organizations of men, large accumulations of the facilities of production and exchange. These organizations, as co-operation develops, grow in size and crowd out and destroy their smaller competitors. The weaker or less advantageously situated succumb, the stronger or more fortunate survive, until the major divisions of industrial and commercial functions in each field are performed by a very few concerns. They acquire and maintain the exclusive power and privilege, derived from the laws of property, to operate institutions of production and exchange. Once these are established, no one else has the economic power to enter business or build an organization to compete. No one else has the opportunity to offer his service or his products to the public.

Some institutions are entrenched by the direct mandate of the law in their exclusive prerogatives to engage in their particular lines of business, others have succeeded in using the privileges of property and the economic power derived from them, to crush those who challenge their arrogant but substantial pretensions. Such institutions become the only instruments of production for race life. All men must look to them alone for employment, for compensation, for the necessities of life, and thus for life itself. An enlightened people, sensible of the sanctity of their lives, their liberty and their honor, must shudder to consider the extent to which they have placed their destinies in such hands.

Institutions of this size and character have as their only interest the realization of sizable profit. But the largest profit does not coincide with the greatest public service. That quantity and type of goods passes through their hands that will yield the highest aggregate returns, not the highest quantity or best type they are capable of transmitting

through the exchange. It is neither the largest nor smallest volume of business that will yield the greatest profit, but usually an intermediate volume far less than the quantity the people would or could enjoy were prices based only upon service expended in production. Such volume of business will be conducted and at such prices that the intensity of need and the capacity to purchase will produce the largest margin of profit in the aggregate. Yet such institutions, with their wealth in consumers' goods and in the facilities of production, are actually the creature of the whole co-operative people; and they should by moral law be the humble servant of the whole people and provide for its well-being.

Co-operative economic society cannot dispense with large industrial and mercantile institutions, for they are the visible expression of race co-operation. Nor can it dispense with the vast accumulations of the facilities of production and exchange, for these are the tools of race co-operation. But since the motive of capital accumulation and commercial profit is not in accord with the principles of reward according to service, these institutions are almost inevitably misshaped by the parasitic schemes that the ambitions of wealth have imposed upon them. Thus their organization and their operation are overdeveloped in some directions and underdeveloped in others; or they are ill-adapted to render as high a degree of public service as they should.

Technological Unemployment

It is significant, too, that co-operative production has long since reached the stage where but a few hands of those available can produce amply for race sustentation on the highest standard of living yet attained. Thus institutions so motivated employ only enough workers to produce but little more than the bare requirements of existence and at the same time maintain general relative conditions of need in order to stimulate prices; and they will allow only such compensation to their workers as renders them subject to aggravated conditions of need. Suggested remedies for these conditions are: either to destroy the machine to the point where the full time of all workers would be required to sustain the race; or to institute a rigid birth control, not so much to check the reproduction of weak or recessive strains, but to

eliminate persons not needed for production. The true remedy would take advantage of the productive power of mass machine production by equalizing the opportunities for work and by spreading the distribution of an ample volume of goods so that all have, not less, but more in goods, education and culture. But this purpose is unattainable so long as control of the exchange is vested by law in the title and possession of its goods and facilities.

The Disparity of the Conditions of Need

By the time the stage of productive power just referred to has been reached, so great is the disparity of need between those who own and those who work, that the race is thereby divided between those who possess the power (inherent in private property in the institutions and facilities of production) to control the economic life of the race and those who are subject to the exercise of that power. The exercise of such economic power, in order to influence the conditions of need in favor of the owners of property and against the remainder of society, takes the form of price control to effect a margin of profit, interest, rent, or dividends—such a control that, unless such margins are provided, the utilities of the goods in exchange will not be permitted to pass within the range of public access to satisfy the needs of race life. The priority of claim for these profits and accruals upon the goods, facilities and institutions of exchange must be satisfied as a condition to the production of the goods, the use of the facilities or the operation of the institutions. This economic power is so deadly to the interests of the people that, when the flow of necessities is checked by it, the state has been required by public demand to distribute a dole to those who have been reduced to want. To make a dole available, the state exercises its prerogative of the extreme power of taxation, beyond the needs of sustaining the government, to compel the provision and relinquishment of goods through the market for the nourishment of the people.

This power to intensify the conditions of need has always been fully exercised. It is checked only when by its very extremity it causes a rebellion against its impositions. The greater the pressure of need applied, the more counteracting influences of choice are generated as by-products until, galled and aggravated, the latter at last overwhelm

the former. Men endure great abuse without appreciable resistance; but when goaded and despoiled in and of their labor, crushed and ruined by debt, taxes and other impositions, they fan resentment to fury in violent expressions of choice. To save ourselves from such justifiable outbursts of passion, we have from time to time afforded a temporary and limited charitable relief; but we do little to eliminate the causes of these shameful social maladies.

Indeed, it was under such states of pressure, the determination on the one hand to impose economic as well as political burdens under the sanction of law, and the inevitable resistance on the other, that a people wrenched itself free from its sovereign ties, with the words ringing in their ears, "Give me liberty or give me death!" In truth the institutions of property leave little other choice. If we endure them, the masses must suffer isolation from a plentiful market—nothing less than economic death. But if we remold them on nature's lines of economic regeneration, we may again taste of the sweet draught of liberty in God's earthly paradise.

An Example of the Manipulation of Need

The farmer was long a pertinent example of the manipulation of need. His is a widespread group in our economic society with every geographical and other variation of the conditions of production. His reduced status, everywhere uniform, could not be ascribed to unpropitious environment of soil, climate or other natural cause. And his status has persisted in spite of the fact that the farmer is commonly reckoned the backbone of the body economic and an indispensable source of the basic necessities of individual and race life. No other economic pursuit can establish precedence over agricultural industry in the values (utilities expressed in satisfaction of human wants) it affords all human life. Its appalling degradation seemed to be deeply deplored by all men, even by those whose employment of their commercial weapons has been largely responsible for its plight. So apparent, even to unseeing eyes, was the injustice inflicted upon it, that the alleviation of its worst privations was the shibboleth of several national and state political campaigns.

So long as the farmer's compensation for his labor of production was

determined solely by his unaided power of bargaining in selling his products as property at a market price in money into the exchange, the result was adverse to his interests. The only outlets for his goods are the mercantile concerns at the incoming door of the market, whose power is such that they may cause price levels to be established and maintained that will draw the farmer's products out of his hands for a recompense as low as bare subsistence and continued production will permit. The concentration of mercantile institutions, by consolidation, trade association and combines, has invested them with such overwhelming buying power upon the market, compared with the bargaining power of the farmer, that they can exercise a wide degree of control of the market prices of the farmer's produce.

The effect of the rights of property in the facilities and institutions of exchange is to vest in these owners the economic power to intensify and exploit conditions of need so that the merit of contribution of service by the farmer to the common fund is wholly ignored, and he is denied just compensation. We see again the diabolical rule that, though the service of the farmer may have great utility, still, because his need is so great, the products of his service have little "value" in the sense of little price. The very abundance with which a benevolent nature invests the earth at man's hands becomes, by the handiwork of man, the curse of those who toil at her bosom.

Providing farm loans for crop or mortgage financing; maintaining prices of farm products by government grain buying, by setting up of export monopolies, by seeking foreign markets, by forming co-operative farm groups, by reducing production and allotments for limiting production; the program of improving the quality of farm products and dissemination of knowledge of scientific farming; and many other devices have brought to the farmer the financial aid and regulatory power of the government to relieve and strengthen him in bargaining with his mercantile adversaries. To the extent that the bargaining power of the farmer has been improved, he has been raised from his position of economic degradation.

Before this aid was afforded, it was alleged that "natural economic forces" were against the farmer and that, if nature made his position hopeless, it must of necessity remain hopeless. The misfortune in these circumstances lies, not in the supposed attitude of nature and her forces

in denying productivity to the farmer's labor, but in the conditions imposed by law and custom in concluding the bargain which determines the farmer's compensation for his labor of production.

The use of the phrase "natural economic forces" to describe these conditions of the bargain is inaccurate and misleading. There are "natural economic forces" at work in the production arising from the farmer's labor and in the passing of his products into the exchange. These consist of the labor of the farmer, the sunshine, rain and soil, the biological qualities, chemical processes and physical energies involved becoming invested in the goods so produced. The utilities of such goods are the means of the sustentation and regeneration of human life, which is the expression and the very essence of physiological and economic force. It is a physiological force because it concerns the maintenance of life in the physical bodies of human beings. It is an economic force because it is a method of providing for the needs of mankind through the conjunction of energies of man expended in his individual and co-operative labor with the energies of nature expended in growth of plant life and in other forms and processes. These utilities contained in the goods, poured into the market place, by reason of the force they contain, invest power in the use and distribution of those goods and in the facilities and institutions of their exchange and distribution.

The fact, however, that a man may by his labor give rise to a certain portion of such force does not insure that, in the bargain for his compensation, in offering his goods upon the market, his advantage and position is such as to give appropriate measurement to his contribution. The conditions or arrangements under which the bargain is made do not assure that the compensation will be proportional to the contribution, to its merit, or to the economic force generated by his labor. To the contrary, the circumstances of the bargain have the effect of enhancing the power of others than the producer and of depriving him of a commensurate return. The concentration of the goods upon the market, which must needs occur, and the accumulation of economic force thus occasioned are not administered with a view to recognizing any equity or right of the several contributors. Instead, by reason of the recognition of the right of private property in such accumulated goods, the economic force so generated accrues to, and is manipulated by, the persons or corporations standing in the most strategic position at the

incoming gateway of exchange, and by the owners of the facilities and institutions through which such goods are received into the exchange. The degree of bargaining power is in proportion to the concentration of ownership and control of the incoming channels of trade and its facilities and institutions. Against the bargaining power of such vast business organizations, the power of the individual contributor is negligible. It is the relative strength of bargaining power, rather than the merit of contribution or the economic force generated by the farmer's labor that determines the bargain, where goods must pass into the exchange by buying and selling as private property.

"Natural economic forces" are at work, true enough, and thus mercantile bargaining power arises. But this power is turned against the farmer, not because nature wills it, but because man has arranged the exchange with his laws, customs and practices to render the advantage of such power, not to those who produce this force and yield it upon the exchange, but to those who receive it into the exchange in the form of economic goods. These laws, customs and practices are not imposed by nature. They could well be arranged and regulated so that the policies and the effect of the employment of this economic power would inure to the benefit of the several producers on a principle of equality according to a determined measure of contribution.

The co-operative farm movement has as its purpose to concentrate bargaining power in a group and to employ their economic force by group action, by controlling the quantity and quality of the goods offered, by providing co-operative financing and by holding goods for higher prices, all methods that can be used only by the group. But the employment of this implement and the application of governmental regulatory and financial power, though designed to improve the farm income, are not based upon the principle of adjusting the exchange to provide compensation according to a standard of contribution. So long as such is the case the farm income, depending on such varying factors, may be inadequate to the relative compensations determined by an equitable standard of contribution—it might even exceed what is equitable.

Among other factors entering into the inadequacy of farm income, one is worthy of particular note. For the most part, farming is conducted in small family units on small tracts of land, where the farmer's

labor is spread inefficiently among a multitude of tasks such as raising a variety of crops, caring for and feeding a variety of cattle, hogs, poultry and the like, and maintaining the buildings, facilities and land. The spirit of individualism, the desire for freedom and the abhorrence of economic dependency have been expressed in this method of farm operation. But these aspirations unfortunately have not been satisfied. Where a farm unit is operated for self-sustentation principally, and produce is sold only for the purpose of enabling the purchase of a few goods that cannot be produced, a family can with much arduous work live at a comparatively low standard. This mode of life was common in this country a few decades ago, and its influence has persisted to the present time. But when agriculture passes from the subsistence basis to production for sale upon the market of the bulk of its produce, it comes into direct relationship with urban industry organized on the principles of mass production and the division of labor. The greater productivity of the latter method reacts to the disadvantage of the farmer in bargaining upon the exchange. In this way the agrarian philosophy, while motivated by desires for freedom and individuality, betrays its adherents to the intensification of their need and to economic inferiority to and dependency upon mercantile and financial institutions.

A Further Example

It is not beside the matter that now concerns us to consider the position of that vast portion of humanity that works for wages. The economists interpret the relations entered into when men mingle their labor in production by saying that the worker is paid by wages which represent "the discounted marginal product of labor" an advance to labor for its product discounted at the current rate of interest. The contributions of service themselves take the form of property and are sold as such into the exchange. The price of labor is determined under the same influences as, under a system of property, all other prices are determined: by the relative conditions of need of those who bargain to work for wages and of those who bargain to pay wages. The bargaining power of the individual laborer compared with that of the institutions by which he is or may be employed is judged from the relative need of the laborer for wages and of the employer for the work of the

particular individual—and one must keep in mind the fact that not all who can serve are needed to fill the places of service. It may be observed on every hand that by reason of these influences the sale by the laborer of his service as a form of property cannot provide him with adequate compensation. Certainly not a form of compensation that will represent the equity to which he is entitled in the common fund, according to the comparative merit of his service in relation to that of all other persons. A compensation determined by bargaining with those who hold rights of property in consumers' goods, the facilities of production and the institutions of exchange, and who have the power arising from these derivatives of race co-operation, is a compensation fixed under conditions that work to the disadvantage of the laborer. Unless the laborer contrives to bring counterbalancing factors into the bargain, the so-called "market value" of the laborer's service will be reduced to a level that constantly approaches the line of a bare subsistence.

By the definition and practice of wages, the body of labor is as much upon the block today as it was less than a century ago, when the law gave vitality to property rights in human flesh and blood. The law has relaxed its rigor and now proscribes peonage and slavery, but defines these only in terms of vested claims upon a man's life or liberty. The philosophy of the law now goes as far as to abhor the practice of one man's owning the body or restricting the liberty of another. Actually, however, men owned slaves only for the labor, use and convenience they could derive from them, so that, essentially, slavery consists of the use of a man's vital energies without just compensation. Means have been found under other laws of property whereby the essential purpose of slavery is achieved in that the labor of men can be used as effectively, for only the expense of their indispensable necessities.

Labor, whether organized or not, has not been able to overcome this overwhelming disadvantage in dealing with those who wield the power of the institutions of exchange. Those whose commercial ascendancy is attained through their control of these institutions are well fortified. They can bring their powers of bargaining into full stride. To interfere by concerted effort with their privileges is defined as restraint of trade, or other offense, summarily dealt with by the forces of law, judicial and executive. The attempts of labor to improve its standards of compensation and other working conditions throughout its ranks by collective

bargaining are ineffective as long as any group will accept low standards, or as long as wage standards are determined by bargaining. The only method for labor under such situations is to use force or violence or threats thereof directed at other labor groups or at the employers; and this method is successful only under the most favorable conditions. The law affords no forum of justice in such cases but extends itself to submit labor to the injustices that so engulf them. It has been amply shown that economic power so vested and utilized cannot be checked or governed by collective bargaining, or by any measures as yet taken by the working groups of society or in their behalf. The only refuge they may find is in an alteration of the civil law—which now favors their antagonists—to balance the scales of economic justice.

The Fluctuations of Price Levels

Because those interacting conditions of need that determine price—for want of better understanding and phraseology called “market value”—are so unstable, so subject to fluctuation, so susceptible of manipulation, so lacking in elements by which economic relations can be anchored to a sound or satisfactorily permanent standard, the exchange rises and falls in great and fearful convulsions. Because “market value” is a means of economic pressure, rather than a measure of compensation, it can never furnish a sound basis of exchange, or an acceptable degree of continuity in the interrelations of those who enter into economic activity or in the volumes of goods flowing through the exchange from season to season. The appropriate relations between all those who make their contributions to the common market as to an equitable division and proportion of compensation can never be stated or established while the principle of property weighs so heavily in the balances in the measuring of compensation.

Concepts of Property Unconformable to Natural Process

The concepts of property lie so deeply buried beneath the debris of scholarly comment and practical observation, as to the form and content, purpose and effect of our economic practices, laws and institutions, that both the economists who would theorize concerning economic

principles and the business men who unwittingly practice according to them are hardly conscious of such concepts of property as the genesis (the original sin) of their thought and action. They are without that integral understanding of economic process needed to correlate the mass of seemingly heterogeneous problems that confront their disconsolate minds in confusing array. But there is a fundamental unity, conformity and universality in all nature's creation, including human life and human problems. As we view the many phenomena of life and seek to orient our powers of reason to cope with their understanding, we will find from time to time certain principles that clarify the relation of these phenomena and divide and organize them into groups and systems of thought. For a time these systems of thought will appear sealed in incommunicable compartments apart, but further penetration will reveal in them likewise certain unifying principles. And the infinite growth of thought will continue to lay open the vast plan of nature until, in the perfection of understanding as we approach the God-head, we perceive the unity and organization of all creation as described by those memorable and exalted souls who have dwelt nearer to God than we.

In economic thought there is but one basic principle ultimately to be found, as there is but one source of economic virility and but one measure of economic justice. But those who see nothing of nature in economic life lack the skill to circumnavigate even their own sphere of economic consciousness, and they lack the perception that the notions of rights of property are so deeply established in their thought processes and are such an all pervading influence on the course of their economic thought that they have been little questioned and have tainted the very springs of economic psychology and behavior. And so deeply imbedded are these notions that those who pretend to advocate the abolition of property only contemplate replacing individual property by group property or state property, without altering or changing the fundamental effects of the concepts of property upon the operation of natural economic functions. So they fail to recognize the distinctions inherent in the fundamental cleavage between a system of economic right and compensation developed upon the offering of service and a system based upon and determined by the principles and institutions of property rights.

The Division of the Functions of Use

The law of property rights consists of that body of rules adopted by an organized society as to the relations between men concerning the things men need to satisfy their economic wants, the ways and means of their production, exchange and distribution; concerning the uses which a man or group of men may make of such things, the facilities to produce them, and the institutions developed around them. In this broad sense there will always be laws of property rights, for men will always need things to satisfy their economic wants, and there will always be relations between men concerning such goods and their production, exchange and distribution. In an economic society where each individual or each family produces and consumes its own necessities, there would arise only the questions of the several rights of use of the facilities of production such as land, and of the goods produced for family sustenance; and these questions might be serious enough. But in a co-operative state of economic society where a man, or a family, produces little for his or their consumption and consumes little of his or their own products, far more involved problems of relationship are encountered. No longer do men claim privileges of use of things only for purposes of consumption; now they want them for purposes of trade also. Here is a most fundamental divergence of the functions of use: on the one side for consumption by the possessor, on the other for purposes other than consumption by the possessor. In the former group are the consumer and the consumer's goods and facilities, illustrating the function of use for consumption; in the latter are goods in the course of production, exchange and distribution, the facilities and the institutions of production, exchange and distribution, and those engaged in the several economic functions, industrial, commercial, financial and governmental, illustrating the function of use for trade.

Such divergence in the functions of use of things capable directly or indirectly of satisfying economic wants results from the imperative order of co-operative economic society determined by the phenomena of nature affecting and providing for economic life. Nature thus necessitates differentiation in the incidents of the relationships between men concerning such things in the exercise therewith of such functions of use for consumption and for trade, in conformity to the respective lines

of such divergence. If we are to obey the will of nature so manifested, our civil law must recognize the division of such functions of use in the formulation of a code of rights of persons, in relation with each other, in and to such things, harmonious to the operation of such respective functions, in conformity with the divergent outlines of such respective functions of use, aiding and facilitating the operation of such several functions. Nature provides the function of use, and nature has determined how the functions can or ought to be respectively exercised. The functions of use arise from the imposition upon men, by nature, of wants and of the co-ordinate providing by nature of things invested with the utilities to satisfy such wants. Only a capricious Creator could have made wants without utilities, or utilities without wants.

The Functions of Use for Consumption

The primary function of use of things is consumption in the satisfaction of wants. Purposeful design is the evidence of the expression of intelligent will and power. The co-ordinate creation of want and utility was not effected that they should not interact. Intelligence was given to man so that he, understanding this simple state of nature, might experience in his flow of life, and through laws of his own choosing, the interaction of the natural human forces of want and the qualities of utility in the sustentation of his body and his soul. And since all men have wants, and things of utility can satisfy the wants not of a few but of all men, things of utility were purposely created for distribution among all men. If laws are so framed as abundantly to fulfill this purpose, they are to that extent in harmony with the will of God, and good is experienced in human life. If they are framed to frustrate this purpose, they flout His will, and evil is abroad in the land. Are we not then wayward and unperceiving children? Are we as wise or as honest as we have imagined ourselves in our own conceit? Truer words were never spoken than that humility and purity of heart are indispensable instruments of understanding the ways of Infinite Purpose.

The civil law governing the exercise of the functions of use for consumption should conform to the natural requirements surrounding the

use of things of utility in satisfying human wants. To illustrate: two people cannot consume the same food; two or more do not desire to wear the same clothes; a home is sufficient only for one family; such exclusive enjoyment of specific consumable goods as is required to consume them to satisfy wants and express the blighted aspirations for individuality must be recognized by the law. Again, other things of utility are jointly enjoyed or consumed by groups of divers proportions: a public highway or transportation facility, a museum, a theatrical production, a radio broadcast. The variation of the methods prescribed by nature for consumption should suggest corresponding variations in the laws governing the relationships of men concerning the goods employed in exercising the functions of use for consumption.

Economic goods after having passed through the exchange, by reason of their containing the contributions of service and the materials and forces of nature, are the subject matter of the exercise of the functions of use for consumption. But, as we know, most things in their natural state cannot be subjected in the first instance to the functions of use for consumption. The exercise of this function is the closing, not the opening phase of the economic cycle. But it is the primary function of economic life, the prime objective of the development of economic process, the legitimate culmination of the economic relations between men by the moral law. That nature's purposes may be served, it is necessary to undertake those tasks of production, exchange and distribution that relate, not to the functions of use for consumption, but to the secondary function of use for trade. The only purpose and the only excuse for the function of use for trade is to serve the function of use for consumption as the only reason or cause of its natural provision, and its only necessary or appropriate mode of exercise.

The Function of Use for Trade

The function of use for trade is exercised by the application of the mingled service of the several individuals engaged in co-operative economic enterprise to the materials and forces of nature to produce, exchange and distribute economic goods. While engaged in this application, men have, for reasons we have partially surveyed, divided themselves into groups, so that their relations with one another in these

activities will more efficiently accomplish the ends of production, exchange and distribution. We have alluded to some reasons for the separation of industrial and commercial functions, and will hereafter allude to others for the separation of financial and governmental functions. Now, for sake of brevity, this division of functions in the relations of men engaged in the activities of production, exchange and distribution, that is, the relationships growing out of the allotment of the several tasks of production, exchange and distribution among men, which from natural causes fall into the groups, industrial, commercial, financial and governmental, may be referred to as the four functions of exchange. This, because the term "exchange" in the larger sense embraces both production and distribution. The activities of each and all of the four functions of exchange relate to their subject matter, economic goods in the course of exchange, and serve the functions of use of things for trade as their only reason for being. In aid of such functions of exchange, the facilities and institutions of exchange have been used and developed, and this is their only appropriate use. The facilities and institutions of exchange, the functions of exchange and the functions of use of things for trade are the means by and through which men mingle their expended vital powers in co-operative production, according to the course of nature, creating a vast fund of economic goods, to be distributed among all men. Upon the distribution of this fund sustentation is accomplished, individual by individual, through the exercise of the function of use for consumption. This is the full cycle of natural economic regeneration.

Conformity of Civil Law to the Functions of Use

Let us now ask ourselves whether our laws recognize, conform to, or facilitate this natural course of economic life; or do they block, hamper, impede or frustrate the accomplishment of the purposes for which economic functions were provided by nature? Let us see how the laws of property rights with which we are familiar violate the intent of nature and the will of God. Those laws which sanction the appropriation for private advantage of the materials and forces of nature, the derivatives of the enhanced productive power of race co-operation and the contributions of service for the use of the economic power flowing

from them, defeat and destroy the beneficent provisions of Infinite Mercy for the well-being of mankind.

In the light of the principle that the relationships between persons in their right or authority to use things should be governed by their appropriateness to the operation of the several functions of economic life, we may state that it is not necessary that anyone own the materials, forces of nature or economic goods in the course of exchange; or buy, sell or mortgage them as private property in the course of exchange; or own, buy, sell or mortgage the facilities or institutions of exchange; or derive or provide revenue by way of profit, interest, rent or dividend; or conduct an exchange on the concepts of private or public debt; or provide a currency to be owned, or loaned, based upon or redeemable in gold; or trade in any form of property by any of present forms of the notions of value.

We may state further that the ends of production necessitate the following:

(a) the privilege of possession and use of the materials and forces of nature and economic goods in the course of exchange by those who exercise the functions requiring such possession and use;

(b) the privilege of access to and possession for private initiative and enterprise of the facilities and institutions of exchange;

(c) compensations determined in all cases by contributions of service;

(d) a medium of exchange administered by and through a financial authority organized by (and exercising its powers in accordance with) law to the end that natural economic functions may be fully exercised in the common weal;

(e) the common domain in the materials and forces of nature, economic goods, the facilities and institutions of exchange; and

(f) an exchange governed and regulated throughout by the principle and measurement of service, the time and energy expended in the course of exchange.

In adjusting our economic order to the plan of nature, we may magnify the concept of God and the order of His creation and minimize the idolatrous concepts of property and the practices and institutions to which those concepts lend a lurid vitality.

The Measurement of Contribution

Having thus paused at the incoming gateway of the exchange to impress ourselves with rudimentary aspects of the relationships there entered upon, we are still confronted with the problem: How are we to measure the several contributions of service, when the products of such service pass into the market? How are we to determine the comparative merit of the contributions of service? How are we to state them respectively in relation to other contributions and to the total contributions? Here all men stand before the seat of judgment, to be judged at the gates of the city by a standard common and equal to all. But though they are all accountable to the High Judge and so will reap the fruits of their doings, theirs is the responsibility to choose the laws by which they shall be judged, to estimate in their natural proportions the equities which are here presented for adjudication. Here we have not so much the problem of wages and employment, but one of the transitional periods of human life, the passage through its infinitesimal extremities, the essence of life contained in the issue of its vital powers, when the hazard is great, the outlook dark in uncertainty; when the possibilities of the continuity of life are weighed in the balance; when life is at the lower ebb, its powers spent in service; when they who have shed their life's blood at the altar of race sacrifice stand humbled and exhausted, tasting of death, in obedience to the will of God expressed in the natural process of economic regeneration; when a trembling world awaits the judgment of light or darkness, good or evil, liberty or bondage, life or death. Of no lesser magnitude are these issues of economic life.

To what or to whom shall we turn for guidance in these mortal, transitory passages? Where is the promise of three thousand years: "He shall give his angels charge over thee, to keep thee in thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."² When, too, shall a people sitting in darkness see a great light,³ and those in the shadow of death in service witness the dawn of life? What did the prophet mean by the words, "I will bring the blind by a way that they know not: I will make darkness light before them, and

² Psa. 91:11, 12.

³ Is. 9:2; 42:7; Matt. 4:16; Luke 1:79.

crooked things straight,"⁴ when he mingled with his exhortations promises of the salvation of peace, plenty, liberty, life and good, seeking to open the mind of man to the understanding of the ways of nature and the will of God?

The Transitional Period of Economic Process

The transitional periods of human life involve a change of the form, biologically and economically, in which the vitality of human life is embodied. Biologically, transubstantiation takes the following course: each man and each woman receives from his or her progenitors and possesses a "vital spark of heavenly flame," but neither is endowed with the power to perpetuate that life in generation. It is necessary if human life be reproduced that the seed of one be joined with the ovum of the other, their vital powers expended, united, mingled, in order that the fertility of life may be fulfilled and regeneration take place. In this transitional period when the receptacle of the vitality for the continuity of life is the seed through which regenerative forces of human life are joined in fecundate reaction, the vitality of life passes from the embodiment of the body, flesh and blood, to the embodiment of the seed, sperm and ovum. The flow of human life then, biologically, moves in the passage of alternate periods, from that life in flesh and blood to that life in the seed, and from the life of the seed to that of flesh and blood, *ad infinitum*.

The channels of economic life have similar characteristics. No man is sufficient to himself. He must mingle the vital qualities of his life, his time and his energy with those of others in the production of economic goods, bread and wine. Nature affords no other means for the continuity of economic vitality; the energies of his body must pass into economic goods, which are the seed of economic life and during this transitional period contain the vitality of economic life. So that, economically, there is also the natural process, the flow of life's vital energies alternately from the bodies of men into economic goods and from goods into the bodies of men. Were either of these physiological functions of human life to fail, human life should shortly cease, they would have no life in them. As we stand at the incoming door of the

⁴ Is. 42:16.

exchange we are present at a point of transition in and by which the energies of the physical bodies of men are being transformed through the blood of the sacrifice into economic goods.

The Standard of Measurement

While the nature of co-operative production requires that, throughout the processes of production, exchange and distribution, man surrender all claim to the specific goods passing through his hands, it does not follow that this natural requirement is to be enforced only against the laboring masses, permitting the mercantile and capitalistic groups, through rights of property, to dam the outgoing floodgates of the common reservoir of the goods which the masses have procured. Equality between the classes before the law can be achieved only by requiring of all the same sacrifice of rights of property in economic goods and in the facilities and institutions of exchange and by determining the rights and interests of all according to standards of contribution of service.

The exercise of the functions of use for trade in relation to goods, facilities and institutions must be along lines that recognize the principle of the individual contributions of service. Otherwise, there will inevitably occur a wrongful appropriation of certain benefits of natural co-operative economic enterprise by some to whom their production cannot possibly be attributed, beyond the limits of their proportional equity tested by the relative merit of their contributions of service in comparison with those of others. Since nature has, notwithstanding the primitive notions of men, made it possible for each and every person to contribute his time and energy in production and only that, not one particle else or more, there is no other than this standard of the measurement of their several contributions and of their several equities in the natural issue of the joint productive activities.

Because the will of God is inclined here for some extent of time to the continuity of life, the natural processes of the conservation of energy, of the vitality of life in continuity through biological regenerative process, find a counterpart in the processes of economic life, whereby, through transitional periods from life through death to life anew, the mighty river of life flows from nature's inexhaustible springs. No man

can suffer isolation from these processes or from the goods, the water of life, by which the functions of life are accomplished and in which the vitality of life for a period is embodied, and yet live.

And by moral principle founded, not on the opinions of men, but in the wisdom of God expressed in natural process, the channels through which life flows ought never to be dammed. Though a man must forsake rights of property in the substance of life in the course of exchange, he ought not to be debarred from all equity in the common fund of goods into which the vital qualities of his life have been freely poured. In the nature of the transaction, if the purposes of God are to be respected, he has the equity in the total fund of goods, of which his vital energies have become an indistinguishable part, that the proportion of his service determines. While the identity of a man's service is and must be recognized by the law as obscured in the common fund, still his access to the goods which contain the vitality of life in this transitional period ought not be cut off, but must be maintained in some appropriate manner that recognizes the facility of operation of economic functions and provides ample opportunity for restoration to life in the closing passages of the economic cycle.

The Adjustment of Equities According to Law

It is said to be the function of law to determine the proper scope and place of every man in organized society. But the history of law discloses a long development through bestial, then barbaric, then strange or archaic codes and customs defining each sphere of individual rights in society. Hence our own laws may seem to succeeding ages, first archaic, then barbaric, then bestial, as the times become further removed from us in progressive development of law as an instrument of social justice. As we look askance at the venerable custom of the baronial lord's exercising, by reason of his tenure of land from the Crown, the right of giving the hands of his damsel serfs in marriage and of participating in the first night's connubial bliss, together with a host of other rights as unfounded in natural justice and morally reprehensible, so the laws which to us seem fitting and proper, but which recognize and enforce the right and power of those who have gained a greater share of the world's benefits than their several contributions entitle

them to, will one day be heartily and universally condemned. The law of our day is not conscious of being a form of trespass, but in God's sight it is.

A trespass offering by anyone guilty of a sin done wittingly, the giving up of the proceeds of such trespass, is required by the moral law, the relinquishment of the commercial loot, and of the means of its acquisition through the abuse of the functions of use of economic goods, facilities and institutions for trade, authorized and permitted by the existing laws of property rights. The Mosaic law provided: "he shall restore that which he took violently away, or the thing which he hath deceitfully gotten . . . he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. . . ." ⁵

For as a man knows full well his natural right to rear, care for and protect from any form of slavery his child, as the means of the perpetuation of the vital spark of his life, so he ought to know and defend his right to his equity of service in the common fund, the issue of the mingled forces of life, as the only means of economic regeneration that nature has provided for himself and his family. As he will suffer no displacement by another in the former sphere, so in the latter he ought not be required by the law to suffer the encroachment of economic power in his sacred premises.

We have read that the commandments are naught against the power of wealth. To keep them is good. But if the order provided in natural functions is to be evolved, the will of God be done on earth as it is in heaven, we are admonished: "Go and sell that thou hast and give to the poor" ⁶ (restore the ill-gotten gains), "and thou shalt have treasure in heaven" (our hope of life lies in the wisdom of heaven opened to human understanding, the vital processes of life enlisted in the common weal), "and come and follow me" (in the paths of consecration to the principle of sacrifice for the achievement of salvation in the life continuous or everlasting). How can such an order be laid upon the concepts of property, rather than service? "A rich man shall hardly enter into the kingdom of heaven," for "it is easier for a camel to go through the eye of a needle." ⁷ Between these standards there is no common ground.

⁵ Lev. 6:1-7; Num. 5:6-10. ⁶ Matt. 19:21.

⁷ Matt. 19:23, 24.

If a man make his sacrifice of service, what then? Is he to be condemned to an insufficient life to satisfy the rigor of the law? As when his hungered followers picked corn to eat on the Sabbath, as David in need ate the shewbread in the temple, for the ends of life are to be served by the law, not the law by life, Jesus said: "But if ye had known what this meaneth, I will have mercy and not sacrifice" (the knowledge of God more than burnt offerings; if they had appraised the purposes of service above the issue of service, the processes of life above its substance; if they had considered sacrifice without mercy, without reward of reanimation, as the transgression of the covenant between men before God; if they had understood that law is not to be designed to bend the lines of economic forces to the inequities and inequities of selfish ambitions but to serve the processes of economic life as nature provided them for the sustentation of the race), "ye would not have condemned the guiltless"⁸ (who have made oblation for sin and refrained from transgression, to a denial of access to the reservoir of life in which their blood is mingled). As we hope for mercy in the judgment of the rectitude of our ways before the God who made us and all that surrounds us, we shall indeed be forgiven our trespasses "as we forgive those who trespass against us," refrain from trespass as we would that others should refrain from trespass against us, and find peace, refreshment and rest in adherence to the ways of nature and God's laws of life.

⁸ Matt. 12:1-8; Sam. 21:1-6.

2

TO EVERY MAN ACCORDING TO HIS CONTRIBUTION

The equity raised by contribution. The principle as found in Job 32 and 34. The principle as found in Psalms 62 and 65. The principle as found in Isaiah 40 and 62. The principle as found in Jeremiah 22, 16 and 17. Man's place in natural process. The fundamental impulse of life and progression. Its counterpart in economic life. Co-operation adaptable to economic process. The end and purpose of the development of economic society. The introduction of the principle as found in Ezekiel 7. The preserving of the equity in the process of exchange. The lines of relationship—the common fund. The reproductive process in economic life. The significance of the common fund.

The Equity Raised by Contribution

WHAT THEN is a fundamental principle to determine the character of relationships into which men enter in the mingling of the blood of service on the public altars and to determine what equities they severally have in the common fund of goods arising from co-operative enterprise?

A long way back, somewhere in the beginnings of the theology that seems wise to us, the idea was conceived that the lives of men were directed by divine command, and that the obedient were rewarded and the disobedient punished. Associated with this was the thought that we owe allegiance and obedience to God, and that the conduct of our lives in accordance with His commandments was and is the service of God. So we find in the scriptures the high principle that God will reward each and all of us according to our several works.

It sometimes seems both strange and true that certain primitive ideas have a tenacious quality, enduring in their grip on human thought, perhaps affected in complexion, application or development, but exerting nevertheless a pronounced influence. And it is disturbing to some pseudo-progressives to be compelled occasionally to acknowl-

edge that the observation and experience of many generations have demonstrated the efficacy of these early beliefs though they were kin to unspeakable ignorance, fear and superstition. But, of the bulk of primitive notions, a few have survived as kernels of truth and, in the growth afforded by the intellectual progress of mankind, have taken root in time's decay and raised their lofty boughs to the light of heaven.

A vital thought is not for one phase of life alone but enters into the consideration of many of life's problems. Those channels which may be found joining the several bodies of thought lie deep in the philosophical regions of human thought, where so much is uncharted and unknown, whose barriers recede on the horizon as the ways are surveyed and cleared, auguring the impenetrable vastness of creation, the grandeur and eloquence of its Creator, and intelligent and intelligible purpose as the prime attribute of His character. Thought has never had the celibate purity which some would have us believe, but has grown fertile in association with other truths, richer, more beautiful, more fruitful, adding freshness, vitality and depth to our conceptions of life. It is a sterile thought indeed that withers in a monastery.

Sensitivity to the significance of an idea in more than one area of experience and in more than one process of life is an avenue to the understanding of nature. For nature's patterns and methods have such a degree of reiteration and permeation that, if from observation of nature's behavior in one field a principle be formulated which is a true reflection, that principle (or its characteristics) will be found pertinent to formulations in other fields. It is a principle of biology that the subsistence of life requires the continuous, cyclical outflow and inflow of energy. Its counterpart in economics are these principles: first, that economic life is inert without labor and is motivated only by labor; second, that for every useful contribution of labor there is possible and necessary an efficient and proportionate reward for the sustentation of life. The forces and processes of nature that these principles represent have ever operated in and had their effects upon man's life and society, and could not but have been recognized in some form of belief, custom or law. So in religion, which in part is man's attempt at understanding of his place in nature and his relation to the Creator, man has formulated as the commandments of God various rules of conduct, among which those which have endured have proved most likely to

utilize these forces and processes to the preservation and continuation of human life and to the accomplishment of social growth. In these forces and processes of nature man has sensed the will of God, as an intelligible means of His communion with man's soul and body. And in obedience to those rules of conduct utilizing these forces and processes, man has in the true course of nature found reward in the more fruitful and abundant sustentation and progeneration of his life, and has developed something of a moral code. Though the perception of morals is incipient and the influence of morals is inchoate, we find in this area the reflection of man's consideration of these same aspects of nature in the admonition that according to his works shall man be rewarded conformably to the mandate of God.

It will now be interesting as well as conducive to the better understanding of this proposition, that every man shall be rewarded according to his labor, to observe its development in the only literature in which it may be found; to appreciate the universal significance in human life of the variety of ideas with which it has become progressively associated; to sense the growing consciousness of its sociological, even economic, implications; to grasp its moral soundness and its philosophical penetration. Here is the connecting or associating principle between morals and economics, between ethics and law or practice and between religion and sociology, which have so long remained unrelated, not in nature but in man's mind and conduct, with disastrous consequences to human life and welfare.

The Principle as Found in Job 32, 34 and 35

Elihu, the youthful sage, entreated the elder Job,¹ the desolated and disconsolate, in whose despairing eyes the sight of God and His ways had dimmed, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Man bears a measure of kinship to the First Impulse, in his faculty of understanding and in his capacity to employ the facilities of nature to sustain his life. But the judgment and consideration of men untutored in the natural processes of life are inadequate to satisfy this impulse, unmoved and uninspired by the divine will and purpose in the provision of the means of life. Where-

¹ Job 32, 34 and 35.

fore, then, has he concluded: "It profiteth a man nothing that he should delight himself with God." Or: "What profit shall I have if I be cleansed from my sin?" How can a people hope to know the ways of life denying in the processes of nature any purpose of God that life shall subsist, or to rise out of deceit, desolation and death, or to repent before God saying: "I have borne chastisement, I will not offend any more; that which I see not teach thou me; if I have done iniquity, I will do no more?" As man's evil ways, in the blasphemy of nature's God, have brought their inevitable punishments, as the denial of the recognition of the equities of labor have brought the oppressions of dispossession and privation upon a hapless people, have we repented of our avarice for wealth and power? So the young teacher aptly asked: "Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest." Are the laws and institutions of man, political and economic, in accord with the designs of nature for the perpetuation of life, do they recognize that nature provides the recompense of a man's labor, affords the increase derived from the conjunction of the energies of labor and the materials and forces of nature? Whether he refuses to recognize the equity of service or whether he chooses to appropriate the increment of labor to the appetite of unbridled accumulation, in nature it is attributable not to one who owns and possesses but to all who labor. Job and men have spoken in their laws and customs without knowledge, and their words are without wisdom, so they shall be tried unto the end because of their answers for wicked men, for their justification of the transgressors.

"Who hath given him a charge over the earth? Or who has disposed the whole world?" (Because the natural means for the sustentation of life involve the expenditure of the labor of all men, by what grant of authority from man or from God has any man or group of men undertaken or obtained dominion, or political or economic mastership, over the peoples or nations of the earth? And by what equitable consideration have the resources of nature and the facilities of production essential to the provision of the necessities of life been disposed of so that they have been reduced to the exclusive control and possession of a few?) "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together and man shall turn

again into dust." (Unless men will forsake their impulses to seek only for themselves and to retain their efforts only to themselves, unless they will voluntarily join themselves with their neighbors and collectively strive for the adequate and equal provision of their common needs, unless they will leave so disdaining the co-operative avenue to their mutual salvation from want, they shall not escape the measure of death occasioned by ungratified necessity. Nature will not change the manner by which life can be sustained to suit either the slothful or the rapacious.) "He accepteth not the person of princes, nor regardeth the rich more than the poor, for they are all the work of his hands." (Neither wealth nor power should affect favorably to some and adversely to others the privileges and rewards of social or economic intercourse, for all are creatures of nature and amenable to the processes by which life is maintained and none may contribute more than his labor.) "For the work of a man shall he render unto him, and cause every man to find according to his ways." (Let us reward every man according to the useful contribution of his work, and let him find life renewed according to the manner of his participation in the common cause of life.)

The Principle as Found in Psalms

And the psalmist bore his truth, his soul waited in quiet contemplation upon the ways of God concerning men, and saw therein the eternal hope of salvation, of deliverance from suffering, enslavement and strife, the bulwark of liberty and the assurance against want.² So enlightened, he pondered: "How long will ye image mischief against a man?" (Is your only hope of life in drinking surreptitiously of the blood of your brother's sacrifice?) Persist in this and "ye shall be slain all of you" (the processes of economic race life will fail; if blood is to be let, it must be replenished in resuscitation). The structure of the body economic cannot withstand such unnatural strains, "as a bowing wall shall ye be, and as a tottering fence" (for disintegration will soon reach the base of life). They in authority, thought he, "only consult to cast him down from his excellency" (conspire and agree to dishonor the high estate of service, to deny the merit of service as

² Ps. 62 and 65.

worthless and ignoble). "They delight in lies" (they falsely appraise the issue of labor in the marts of trade). "They bless with their mouth, but they curse inwardly" (they hold themselves forth as the humble servants of the people, but are filled with cunning schemes, a lust for accumulation and contempt within).

He says of God: "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God (the flow of life), which is full of water (material sustenance): thou preparest them corn, . . . waterest the ridges thereof abundantly, . . . makest it soft with showers, . . . blessest the spring thereof, . . . crownest the year (the harvest) with thy goodness. . . . The pastures are clothed with flocks, the valleys also are covered over with corn; they shout for joy, they also sing." In exaltation of heart, he would exclaim that not from them in high places in earth is respite, justice and abundance to come, "for my expectation is from him, he only is my salvation; the rock of my strength, my refuge is in God." For as he says: "Surely men of low degree are vanity" (know little and see less), "and men of high degree are a lie" (pretentious bubbles); "to be laid in the balance, they are alike lighter than vanity." By comparison with the forces of nature on which their lives depend the distinction of their several labors is nothing.

So the admonition, for a full life "trust not in oppression" (depriving a fellow worker of his just portion by service through economic power over need); "and become not vain in robbery" (flaunt not one's commercial booty in the eyes of the despoiled): "if riches increase, set not your heart upon them." (It is not in the implements of race co-operation that there is hope of life, but in the processes of economic regeneration which they but serve.) So also lest we forget, he says: "God hath spoken once; twice have I heard this; that power belongeth to God." (The vast productivity in race co-operation of the application of human energy to the materials of the earth and the forces of the universe is attributable only to natural causes.) "Also unto thee, O Lord, belongeth mercy" (a sensitiveness to the equity of each contributor in the beneficence of God proportional to his contribution of service in the process of production), "for thou renderest to every man according to his work."

The Principle as Found in Isaiah 40 and 62

Then, the poetic Isaiah,³ or that group whose works are attributed to him, composed a similar theme whose lyric beauty, enhanced in mysterious, entrancing depths, tapped the fountainhead of life, truth and justice in a pure trickling stream, fed even the life-giving flow of Messianic utterances, became in the blood of the Lamb of God a mighty river of life which the pile of earthy accumulations, corrupted by moth and rust and defiled by thieves that broke through to steal, has never dammed, and the forces of destruction, dissolution and death have never swallowed up. "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem" (the city of the social order), "and cry unto her, that her warfare" (her struggle for life in the exchanges) "is accomplished, that her iniquity" (her transgression) "is pardoned: for she hath received of the Lord's hand double for all her sins." (In the wisdom and beneficence of God by obedience to His precepts her people may receive the double of that for which they have vainly striven in sin.)

"The voice of him that crieth in the wilderness" (that virgin place of nature, that vast unexplored area of social order, not reduced to the arts of cultivation or civilization), "Prepare ye the way of the Lord." (Prepare the mind to receive His truth, and society to receive His justice.) "Make straight in the desert a highway for our God." (In the confusion of desolation about us, let us discern the straight ways of the processes of life upon which God has ordained we shall travel.) "Every valley shall be exalted" (the lowly shall be raised up), "and every mountain and hill shall be made low:" (the lofty places of pretentious and privileged isolation shall be reduced) "and the crooked shall be made straight, and the rough places plain:" (the devious avenues of human planning shall be rectified to the ways of nature). "And the glory of the Lord shall be revealed, and all flesh shall see it together:" (all peoples of the earth shall come to a like understanding) "for the mouth of the Lord has spoken it" (there is but one ultimate truth).

"The voice" (of truth) "said, Cry. And he said, What shall I cry?"

³ Isa. 40 and 62.

All flesh is grass and all the goodness thereof is as the flower of the field." (As the verdant green animates the bosom of nature, the beautiful culmination of life bears the fragrance of the flower, every year in due season, so the sweet fruits of human endeavor appear in their season that life may be sustained and perpetuated.) "The grass withereth, the flower fadeth:" (dissolution is everywhere written on the face of nature, life is not a static condition but an endless cyclical change; no man of flesh can evade this course of nature, death is an incident of and a prerequisite to life, service the criterion of reward) "because the spirit of the Lord bloweth upon it:" (God has so willed) "surely the people is grass . . . but the word of our God shall stand forever." (In His wisdom a way of life has been provided to overcome the dissolution of death that life may subsist forever.)

"O Zion that bringest good tidings, get thee up into the high mountain" (the high place of vision and understanding) . . . "lift up thy voice with strength" (take heart); lift it up, be not afraid" (the insufficiency of human economy is but a handmade phenomenon); "say unto the cities of Judah" (the organization of society), "Behold your God!" (who fashioned you and provided your ways to life). "He shall feed his flock like a shepherd . . . who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." (All life is measured in the balances of exchange.) "Behold, the Lord God will come with a strong hand" (by authority of the civil law), "and his arm shall rule for him" (with the strength of truth and equity): "behold, his reward is with him, and his work" (his recompense for his work) "before him." (By the measure we, each of us, mete in the labor of production it shall be measured unto us of the benefits of creation.)

"For Zion's sake will I not hold my peace" (that the knowledge of God's creation may be disseminated), "and for Jerusalem's sake I will not rest" (that the social order may reflect the image of Infinite Purpose), "until the righteousness thereof go forth as brightness" (and justice conceived in the enlightened observation of the natural processes of life), "and the salvation thereof as a lamp that burneth" (until the torch of life be replenished through all its mortal vicissitudes). "And the Gentiles" (those yet beyond the pale of the holy law) "shall

see thy righteousness" (thy justice), "and all kings" (the rulers of the earth) "thy glory" (exemplifying the attributes of divine intelligence in the understanding of the processes of life): "and thou shalt be called by a new name" (distinguished by the redemption to life anew), "which the mouth of the Lord shall name" (not by man's desire but by God's will).

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (The laws and institutions of men shall demonstrate the efficacy and authority of God's majesty.) "Thou shalt no more be termed Forsaken" (be found to have isolated the masses from nature's bountiful fruitfulness) "neither shall thy land be any more termed Desolate" (the accursed victim of social, institutional disintegration, economic stagnation and degradation, political disorder, moral pollution, or cultural decay): "but thou shalt be called Hephzibah" (the restored Jerusalem built on nature's plan), "and thy land Behlah" (the prosperous, ordered state of Israel obedient to the life-sustaining ordinances of nature): "for the Lord delighteth in thee, and thy land shall be married" (shall experience those procreative relations, biological and economic, indispensable to race perpetuation).

"For as a young man marrieth a virgin, so shall thy sons marry thee" (the processes of the regeneration of life shall be forever renewed): "and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (We shall delight God in the joyful utilization of the means of life's regeneration.) "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night" (God's truth is ever provided its spokesmen): "ye that make mention of the Lord keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth." (As the biological and economic processes of regeneration are the expression of divine intelligence and power, so the principles of equity and justice expressing the will of God flow from a religious philosophy conformably appraising the wisdom and purpose of God.)

"The Lord hath sworn by his right hand, and by the arm of his strength" (by the laws of nature which alone can vitalize a conformable civil law), "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored." (A way of exchange is ordained in nature

by which the mortal antagonism of trade shall not render to another to reap and live by what one man sows, by which a stranger to service in the co-operative enterprise shall not supplant another in the rightful reward of his labor, that, if he offers in the exchange corn and wine, in which are mingled the materials and forces of nature and his and his brother's labor, he shall retain an equity in the common fund of which they become an indistinguishable part proportional to his contribution of service therein.) "But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." (They who in service of God's cause have undertaken before the altars of race life the obligations of the holy economic marriage covenant, entered into co-operative economic procreation, have mingled the vital forces of their lives with those of others and with the forces of nature in reproductive fertility as nature has provided, and laid up in the market a vast store of economic goods, shall not encounter want when because of their expended efforts they have need of resuscitation by access to the goods of the joint productive enterprise. The death of service shall be swallowed up in the universal victory of physiological reanimation at the ending of economic process.)

"Go through, go through the gates" (carry through the cycle of economic life, not alone through the incoming gates of service but as well through the outgoing gates of reward accomplished in restoration to life through a universal and complete consumption of the market's utilities); "prepare ye the way of the people" (for economic functions are designed in nature in the interest of all people); "cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Raise high the elements, the principles of social and economic justice, an emblem of life and truth to which all can repair.) "Behold, the Lord has proclaimed unto the end of the world" (God's justice is immutable and eternal, the inflexible law of the equal exchange), "Say ye to the daughter of Zion" (the generations of God's people, His servants, His children), "Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

The Principle as Found in Jeremiah

The conscience of Jeremiah ⁴ was deeply moved, his heart was deeply grieved, at the low state to which Israel had in his day fallen. Dissension among the tribes, spiritual decay among the people, had rendered them easy prey of foreign foes, whose captives and bondsmen they became. His exhortations fell on stopped ears, his message on sodden tasteless minds. To them he said: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong" (want and strife afflict that people which develops its organic society on principles of injustice and the abuse of power); "that useth his neighbor's service without wages, and giveth him not for his work" (that in its code of justice, the civil law, ignores the merit of the contribution of service, permits and sanctions the appropriation of the products of service without proportionate recompense, provides no means to judge or measure what each man by the merit of his work contributes to the common wealth, the common fund, in relation to the contribution of others likewise measured). Woe be to him "that saith, I will build me a wide house" (I will be master of great accumulations) . . . "shalt thou reign, because thou closest thyself in cedar" (wield the power of economic life and death only because of the wresting of power over the conditions of need inherent in such great accumulations)? "Did not thy father eat and drink, and do judgment and justice" (did not all generations encounter the inevitable decree of nature, that to eat and drink, men must judge the ways of life and accordingly do justice to their fellows, each render his service, take his highest and best place in co-operative production, give space to his fellow, acknowledge the likeness of his part and contribution, meet him in the judgment hall of the equitable reconciliation of their respective service, their respective interests by reason thereof in the life sustaining products of the vast joint enterprise), "and then it was well with him?"

"He judged the cause of the poor and needy" (recognized in their degradation the awful sin of the exercise of economic power to require service without yielding an adequate or proportionate reward); "then it was well with him: was not this to know me? saith the Lord" (to

⁴ Jer. 22, 16 and 17.

understand God's will evidenced in the natural processes of economic life). "But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." (The will to wealth and power must have as its stepping stone the wrongful appropriation of the issue of the labor of the masses, the spilling and drawing off of the blood of those who have made their offering for sin, their sacrifice of service to expiate the sin of Eden, the imposing of economic inequality and servility, the encroachment upon the equities and precincts of the individual in co-operative society.)

To them he also said: "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place" (or know anything of nature's regenerative processes). . . . "They shall die of grievous deaths" (and suffer emaciation from lack of access to the vast fund into which their energies have flowed); "they shall not be lamented" (for a poor man is despised as a failure); "neither shall they be buried" (but shall continuously suffer death's pangs on their feet); "they shall be as dung upon the face of the earth" (the wastes of humanity); "and they shall be consumed by the sword" (as cannon fodder), "and by famine" (as objects of a pitiless, degrading charity), "and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth." (Their flesh shall be eaten from the altars in the market place by the ghouls that ply the arts of trade, and their blood shall be drunk from the vessels of sacrifice by the vampires who nest in the countinghouses.) "For thus saith the Lord, Enter not into the house of mourning, neither go to lament or bemoan them: for I have taken away my peace from this people even loving kindness and mercies" (they who scorn nature's ways and means of life, waste her bounty in fevered avarice, are hardly worthy of His solicitude). . . . "Neither shall men give them the cup of consolation to drink for their father or for their mother." (Men have despised one another and showed rancor and chafed under the compulsion of nature to their co-operation, even the ways by which they are given life.)

"Thou shalt not also go into the house of feasting, to sit with them to eat and to drink," because they will not work together in peace, good will and justice they shall starve separately, shall hang together or hang separately). "I will cause to cease out of this place in your eyes

and in your days, the voice of mirth, the voice of gladness, the voice of the bridegroom, and the voice of the bride." (And the despicable, destructive and licentious impulses of beastly origin in the species of mankind are magnified by the desperate spirit of intranational and international commercial antagonism over the better and more beneficial motives of mutual understanding and helpful co-operation, a happy spirit passing through the land and abroad in the jointure of the regenerative powers.) "And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?" (Being ignorant of the will of God devised in the interest and for the good of all mankind, and unaware of being grievously culpable of its infraction, how can we appreciate the judgments of God concerning our actions, laws and institutions executed in the natural consequences of the same in our lives?) "Then shalt thou say unto them, . . . your fathers have forsaken me, saith the Lord, and have walked after other gods" (have ignored the processes of life provided by nature, to worship at the shrine of monetary and property accumulation before idols of gold, silver, stone and wood which can neither see, nor hear, nor walk), "and have served them, and have worshipped them, and have forsaken me, and have not kept my law" (though cognizant of that which was right and conducive to life, they have wilfully pursued their evil ways): . . . "Ye walk every one after the imagination of his evil heart" (in the vain hope and anticipation that accumulated wealth should breathe the breath of life into a supine and inactive body, afford reward without service, resuscitation without sacrifice).

"Therefore will I cast you out of this land into a land that ye know not," (from heritage of the ample garden of nature into the condition of unrequited toil which you cannot understand) . . . "and there ye shall serve other gods day and night" (and enter a state of inescapable wage slavery). "But the Lord liveth that brought up the children of Israel" (out of economic bondage) . . . "and I will bring them again into their land that I gave to their fathers" (and will restore them to their sacred heritage in nature to the land and facilities of economic life and to the order of economic liberty and justice). . . . "Cursed be the man

that trusteth in man" (in the opinions of those untutored in the ways of nature), "for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. . . . As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." (The folly of him who turns his mind away from the productivity of co-operative economic processes or cannot accept an equitable distribution of its ample store, and who seeks in his own separate way for the accumulation of wealth, shall be visited upon him as a curse of desolation.)

"Blessed is the man that trusteth in the Lord. . . . For he" (whose faith is vindicated in the life restorative processes of nature) "shall be as a tree planted by the waters . . . her leaf shall be green; and shall not . . . cease from yielding fruit. The heart is deceitful above all things, and desperately wicked; who can know it?" (We are loath to admit our transgressions or another's justice or equity, are we not?) "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (to reward every man according to the useful contribution of his labor).

Man's Place in Natural Process

Creation is a vast and eternal thing. Every generation which has been born to view it with unknowing eyes has had before it but a word of an infinite composition, a story without beginning and without end, a cyclical order without a point of beginning or ending, in which that generation forms a rather insignificant part of the movement of the development of human kind, itself in turn a phase of undetermined importance in the cosmic reality. Those phases of creation that are opened or have been opened to the human kind to experience in all its history have been limited in scope and practically identical in kind. The processes of life, economic and biological, have undergone little change in the historical period of mankind, and such changes as have been experienced have been along lines already deeply engraved.

In economic life sacrifice has always preceded reward. The nature

of production has been ever the same, as have the physical frame and faculties of the human body. Natural functions of organic society have always been developed on the principle of co-operation, of the mingling of human energies in the common good and for the common health, welfare and salvation. Always has a jealous God required the mingling of the blood of the lamb of each house upon the altars of race sacrifice as the price of the continuous life. The underlying characteristics of economic phenomena, of the processes of economic regeneration and continuity, have ever been the same in the eyes of those not blinded by the veil of superficialities. The differences or changes of laws, customs, practices and institutions, of the costumes in which unrelated cultures or succeeding generations have clothed the natural body economic, though comparative law and sociology disclose strange similarities of form and development, may have altered the aspect or exhibited contrasts among the several societies, but they never changed the effects of the biology of the flesh beneath them. If the co-operation has become more intensive or more extensive, if the materials and forces of nature engaged by man became larger or more diversified, if new fields of civil law and economic practice opened, if institutions of a size and complexity heretofore unknown have been organized and developed, still the changes or differences, while important, have been all in degree and none in kind.

The Fundamental Impulse of Life and Progression

The processes and phenomena of life are not found severally unique, but they bear a deep similarity one to another as though sprung from a common origin, or framed according to a unified plan. So truth, which describes and measures the phenomena of nature, may be as vital in one phase of human life as in another, as apt in one department of thought addressed to the understanding of nature as in another. Accordingly, to consider but one principle of conformity, as we have not realized the extent of the importance of the principle of co-operation in economic life and other phases of society, so we have overlooked its place in other departments of earthly life.

It has been said that the impulse of the evolution of the forms of plant and animal life has been the competitive struggle for existence

and the survival of the fittest. Strange or unaccountable though it may seem, development from lower to higher forms has often been accomplished under conditions in which the "struggle" has been slight in comparison with other and more salient factors, and the "survival" appears to be a voluntary discard by nature of ill-adapted for better adapted forms more than the effect of the ill-adapted being crushed out. Selection and retention of higher forms has never been motivated by a destructive process applied to the lower forms but by the greater prosperity of the higher forms. Destruction of lower forms has often, but not invariably, occurred; but this is an incident to or by-product of the process, not the impulse that causes it. Survival has never created the variation of form which survives. The impulse creating the variation is of far greater importance.

The development from lower to higher forms has been coincidental with the adoption of structures in which progressively greater division of functions among the cells or organs occurs, characteristic of both plant and animal life. In the simplest and lowest form of life, the unicellular organisms, we find a division of functions of the protoplasm of which they are formed. That is to say, the nucleus serves one group of purposes, the viscid fluid surrounding it other purposes, and the cell wall still other purposes—the accomplishment of all being indispensable to the life of the cell. By the division of the functions of the several parts, those of one part being complementary to the others, a unit exists that is capable of performing those biological tasks without which even cell life is impossible. However, the possible scope of life of the single cell is extremely limited, because of the inherent lack of faculties in the single unit. It is a phenomenon of nature susceptible of rational appraisal that, by joining one cell with another cell or other cells in a more complex organism in which the functions of the several cells are divided, that of each cell being complementary to those of all others in the organism, the power of the united cells is vastly increased, and so is the scope of life into which the organism of which they are a part can enter. In the enhanced power of such co-operative effort lies the motive of such co-operation.

As we progress from the simple multi-cellular organisms up the scale of animal life to the highest vertebrates, and up the scale of plant life to the highest dicotyledonous plants, we find higher and higher

degrees of the division of cellular functions and of co-operation of such diversified functional cells in the structure of organisms susceptible of greater and greater powers and scope of life. We find further that such cells divide themselves into groups and into organs which become units in themselves, serving well defined functions in the organism of which they are a part. These several organs are composed of cells among which functions are divided to accomplish the larger functions of the organ of which they in turn are a part. The cells in various portions of the body, to perform such several functions, accommodate themselves to the laws and the forces of nature, that is, the laws of light, sound, etc.; and employ the forces of nature to increase the possibility and scope of life by and through the divisions of the functions of the cells and the organs of the body. Exactly the same condition of diversification of functions appears in plant life, for example, in the tree, with its roots, trunk, bark, sap, leaves, chlorophyll; and the reproductive process in the several forms of plant life is similar in its general outlines to the reproduction in the several forms of animal life. The prerequisite to the evolution of organisms from lower to higher forms is the development of the intensity of cellular co-operation. The higher the diversification of cellular functions and the greater and the more perfect the co-operation, the higher the state of life to which the whole organism can attain.

Its Counterpart in Economic Life

This is true in human society. Human beings occupy in society the several positions and sustain the several relationships of the cells, and by reason of the design of their bodies for that purpose enter into comparable diversification of functions and separation of tasks to attain a common and mutually beneficial objective. The higher the co-operation and the more diversified the functions, the higher the state of civilization that the society, the body economic, attains. Just as the progression from lower to higher forms of organisms, plant and animal, has been accomplished by co-operation through the diversification of functions of the several cells, and organs, so development from lower to higher forms of social order has been motivated by the enhanced productive power of higher degrees of race co-operation. The

more diversified the functions and the higher and better the co-operation, the higher the state of civilization that is attained. The breakdown of such co-operation periodically causes a breakdown in the social order. If we are or hope to achieve a higher or better state of civilization than we now possess, it can be only through a higher and better state of co-operation of all the individuals and the institutional groups of individuals that compose national and international society. Civilization cannot be achieved or maintained through the destructive processes or by the survival of the fittest to fight, but only through the arts of co-operation that lie at the base of all life.

If protoplasm is the "physical basis of life," co-operation is the fundamental impulse of life. Co-operation among cells in both plant and animal life is the expression in nature not of human intelligence, but of divine will. The process of such co-operation is intelligent in its nature, and the intellectuality expressed in the co-operation of the cells in animal and plant life to achieve a desired higher and larger scope of life has as its only source the divine intelligence. Intelligence is creative and progressive to purposeful objectives. In it alone lives the source of deliberate creation, progressive change, defined purpose and accomplished plan, whose medium of expression, in that part to which we are permitted and encouraged to find progressive degrees of access, are the physical properties and chemical characteristics of the phenomenon called matter, the forces and energies at work in the universe, the cyclical processes describing their action and interaction, and the environment so provided. All these arise from an intelligent origin, and proceed to the end, partially at least in the current phase of the cycle of evolution of our solar system, of the evolution, sustentation and regeneration of living organisms in the earth. Thus life becomes in due course invested with some attributes of creative and understanding mind.

The several investigations of science reveal an awe-inspiring co-ordination of the materials and forces of nature producing an environment not only favorable to life but in fact sustaining life as one of the accomplished purposes of creation. This environment is the consequence of an intricate and finely balanced co-operation of the materials and forces of nature according to intelligible plan. This co-operation and that exhibited in the biology of living organisms have a common

design or pattern, a common objective or effect, and a common cause or source. The "struggle for existence" and the "survival of the fittest" are inadequate to account for the impulse of evolution through co-operation, as the causes lie deeper (exhibited as they are in departments of creation in which "struggle" and "survival," in any sense related to that greatly stressed in the philosophy motivated by that hypothesis, are absent); and these actual causes are more universal in scope than that learning which the science of biology has achieved. Co-operation, co-ordination, interdependency in ordered relationship and interaction are the major and universal observation of creation in science, and divine will and power as the cause of creation is the major deduction of enlightened philosophy.

That same Intelligence has made possible human co-operation and required it. By the highest division of functions that has appeared in biological forms upon the earth, in the human brain, there has been invested in man the power to reason: a faculty which is provided to be, and has become, a ready facility to accomplish a system of co-operation in society between individuals higher than could be produced so far as we know through any other agency. This intelligence arises from the principle of cellular diversification of functions and co-operation, and it is the means of social co-operation, a higher and better development of the principle of co-operation. By the employment of this facility of intelligence to expand the sphere of individual and collective activity, impelled by and based upon the principle of diversification of functions and co-operation of men in their affairs, a civilization ordained in the processes of biological life and expressing the will of God may be achieved from the underlying impulse of life.

Those human laws and customs that impede, impair, or restrict the operation of this principle of co-operation in society, are ultimately doomed, no matter how many legislators may enact, how many courts may approve, or how many economists, business men and politicians may support them. The impulse of co-operation is irresistible. In it are the power and efficacy of the will of God, compelling upon man progressively higher states of society by a process of natural evolution which no man or men can check, however great his or their power or will.

But it is not enough that some form of co-operation exist. We have

seen in various forms of animal life, inefficient and inappropriate examples of co-operation that have failed to take into account the forces of nature and the phenomena according to which they must live and from which they must draw their life. It is necessary, by progressive process, to discard such inefficient and inappropriate forms of co-operation and to develop gradually a form of co-operation designed to take the highest advantage of the properties of the materials, the phenomena and the forces of nature that constitute the environment in which the life of such individual organism is to be lived. There is an established environment of materials and forces to which the co-operation must be adapted in order to be efficient and appropriate, and in order to accomplish the results of the development, sustentation and reproduction of life. Evolution has been the process of development from forms less efficient, less adaptable, to forms more efficient and more adaptable to the environment of nature.

Co-operation Adaptable to the Economic Process

So, in human society, it is not sufficient that there be co-operation of a hybrid kind. It is necessary that co-operation be adaptable to the lines of force, the properties of the materials, human biology and psychology, and other environmental characteristics of nature, in order that it may become adapted to the development, sustentation and reproduction of individual and social economic vitality. The development of social institutions has been along the lines of discarding those laws, practices and institutions that are less adaptable to accomplishing the purposes of co-operation in favor of institutions and practices more adaptable to accomplishing the purposes of such co-operation.

For instance, the conduct of the exchange through a system of private contract and private debt is not appropriate to a plan of economic co-operation adaptable to the environment of nature, because nature requires that all transactions follow the lines of contribution by each individual of the issue of his vital powers to a common fund and of access for each individual to withdraw the goods of his sustentation according to a plan of compensation based on such contribution. Not only is a system of private contract and private debt poorly adapted to its environment, but it bars the largest portion of the race from the

benefits that might be derived from a plan of co-operation recognizing and engaging the natural forces involved in the contribution to the common fund and withdrawal from it. Further, a system of exchange employing the concepts of property rights in economic goods, and the facilities and institutions of exchange, and employing a standard or medium of exchange having a commodity base, the commodity itself being the subject matter of private property, is not adapted to the natural environment of economic co-operation, because such practices and the laws that provide and permit them are not cognizant of the elements that enter into the process of economic regeneration.

The purposes of economic co-operation, taking into consideration the objectives which nature has set as the goal of such co-operation, race sustenance and regeneration, cannot be accomplished while there still exist such concepts of property rights in economic goods and in the facilities, medium and institutions of exchange. That an economic system based on the concepts of property is ill-adapted to the environment of nature, is a conclusion that may be drawn from the observation that the operation of a system so constituted fluctuates between complete frustration and vast, concentrated accumulation; and, in any degree of variation between these limits, it affords the masses but little of the enjoyments of the produced or producible benefits of nature and race co-operation.

It is necessary to understand the dominant forces of life, economic and biological, in order to understand the consequent aspects and movements of life. We experienced an economic "prosperity" in which most everyone worked, earned, spent and invested, but the reasons for its failure are not clear to us. Apparently we do not understand the forces of life or the elements and characteristics of the environment of nature to which an economic system must be adaptable in order that it may function successfully. If we could come to understand the forces, elements and characteristics that give rise to human economic co-operation and a common fund, and if we could further perceive that the existence of a common fund is inevitable, determine the lines and momentum of the forces which emanate from the common fund as a natural institution, and develop economic laws, customs, institutions and practices harmonious to this natural institution, we should achieve a prosperity as sound as the wisdom of God, an order comparable in

justice, symmetry and beauty with the Holy City of which we have read.

In such and like channels beneath the superficialities of things seen, heard, read and spoken in the lackaday world, flows the eternal truth, unchangeable in human generations and nourishing those few penetrating souls who have tapped its depth like occasional oases in desolate wastes. All those whose words live because they drank from this fountain of life give us evidence of the imperishable realities in their several philosophic springs, welling up in the midst of the earth's decay. They were fed by the same flow; their words have an underlying unity and bear but one great message to a world slow to apprehend their vital quality. And since contemporary society exhibits the same aspects of darkness, destruction and death that moved these seers to their exhortations, if they might again raise their voices they would castigate the same evils that rotted the societies of their times.

The End and Purpose of the Development of Economic Society

Exulting in the vision of the resplendent order achievable in the providence of nature, Ezekiel reported God's judgment: "An end, the end is come upon the four corners of the land."⁵ Measured by the span of a man's life the eras of evolution of society are as several eternities but by the scope of God's purposes in creation as but paces in time's endless journey. We have come up from a dank and dismal pit of ignorance, violence and superstition in the dark, bottomless past, yet the beams of heaven's light have little permeated our minds in their ascendancy over brute force, instincts and emotions. Few know anything, and that few know only fragments of the processes of life, biological or sociological, or the forces of nature, terrestrial and celestial, by which we live. The impulses of instinct that move the brute creation are nature's provision to a mindless life, and they permit only such development as is found for the most part in sub-human animal life. The organization of society and its maintenance and development require the dominion of mind and the employment of intellectual faculties. The growth of society is governed by the evolution of understanding the processes of life and the forces of nature.

⁵ Eze. 7:2.

The dominion of mind over matter is not nearly so important as the penetration of mind into the processes of life expressed in matter and the forces of nature at work upon matter. If human mind is to control matter, that cannot be achieved simply by taking thought and willing a desired result, for taking wishful thought affects no process of life or force of nature. The control of matter may be achieved only by applying mind to the exploring, charting and understanding of the areas and limits of the physiological relations and interactions of the processes of mind and the biophysical and biochemical processes and activities which occur within and without the body. Not understanding the processes of life or forces of nature, we are inadequate to gain power over them, and our efforts are inept, miscalculated to accomplish the results proposed, producing inexplicable or misunderstood effects. But if we gain an understanding of the will and ways of God, exemplified in the processes of life and the forces of nature related to matter, then by acting in obedience to them, we may attain power over the objectives and the substance of such processes and forces.

So the dominion of mind over sociological forms and practices is co-extensive with our understanding of the processes and forces of sociological life, and with the displacement of brute force, emotion, desire and impulse as the arbiters of human social destinies. Understanding is the first requirement for social adaptation. We cannot change the processes of life or the forces of nature. If we are to live, we must be adaptable to them; if society is to subsist, it must be adaptable to them. Adaptability has been accomplished through co-operation to a certain point without the aid of human mind, but the adaptability of human co-operative society to the environment of nature can be achieved only through human intellectual faculties. Here we become as gods and embark upon our own adventure of creation. For a few to understand this is not enough. Understanding must approach universal perception and consent. The next step after understanding is the faculty, also intellectual, of self-control, self-government, individually and collectively, in order to attain universal obedience to the processes of life and forces of nature affecting sociological life. Because we have little understanding and less self-government we are constant sufferers.

The slow ascent of society up the rugged slope toward the high

place of justice in the light of truth is punctuated by the discard of one after another of the burdens of inequality. The long history of the unfinished struggle for political freedom, motivated by the principle that every man's sphere of life should be according to the attributes of his being and as his work shall be, shows that understanding has been impeded by the deception that God gave dominion of a few over many though He created all equal in their processes of life. In our achievement of political freedom we have traveled much farther than in our aspiration for economic liberty. The latter has ever proved the more stubborn problem though of greater consequence.

We should not be the first to observe that economic subjugation, inequality and insufficiency give evidence of civil law, customs and institutions that are a bar to the adaptability of society to the processes and forces of race life and to the development of family, religious and intellectual culture. We are so constituted psychologically and physiologically that while economic want exists, our minds and hearts cannot pass into the cultural phases of individual and race life. Economic justice is the gate through which we can explore the larger areas of life. The means to culture are economic, though culture is only partially economic. Problems of economic society must be satisfactorily solved before the race can achieve further progress. If they are not solved, retrogression is sure to ensue as it has in the course of many civilizations. Many societies have developed a considerable degree of economic co-operation and a high though ephemeral culture, but they have soon become unbalanced by a concentration of ungoverned economic power emanating from rights of property in the goods, facilities and institutions of exchange rather than from the will and consent of those governed by such power. Thus nations are involved in internal strife and cultural decay, precipitating at last fratricidal struggles, economic, then military, with other nations. No society yet established has escaped this impasse of social evolution; here all have dismally failed. This is the stumbling block of the nations, the end of every promising society.

The Introduction of the Principle as Found in Ezekiel

So the prophet said,⁶ "Now is the end come upon thee" (you have come to the pitfall which has engulfed so many societies and have failed to appreciate or circumvent its dangers, to keep to the high road of progress on the straight ways of nature), "and I will send mine anger upon thee" (because you have fallen short of the employment of the faculty of mind to render society adaptable to the environment of nature to a fruitful and cultured race life), "and will judge thee according to thy ways" (will cause the environment of nature to react violently against your hermaphrodite societies, seeking to perpetuate life by unnatural means, not taking due account of the mingling of the blood of race life as the vital source of life), "and will recompense upon thee all thine abominations" (the philosophies of immobility, defeatism, antagonism and hate, the laws, customs and institutions of property which emasculate nature's processes of regeneration, obscure God's wisdom and flaunt contempt of His will). . . . "And thine abominations shall be in the midst of thee" (shall work their havoc in and about the central and indispensable institutions of society, the exchange, the process of economic regeneration): "and ye shall know that I am the Lord" (shall be driven to the realization that His will is all powerful and worthy of reverence). . . . "An evil, an only evil, behold, is come" (as there is but one source, one elemental principle of justice from which all light and life flows, so there is but one motive of evil with which stalks all darkness and death).

"The morning is come unto thee" (the period of bondage shall have its passover, the light of the resurrection morn shall again flood the eastern sky to fill the earth with Easter gladness in the deliverance from the winter of death), "O thou that dwellest in the land the time is come, the day of trouble is near." (They who dwell in the security of property in the facilities of economic life shall be made accountable to the people in the exercise of economic power, the use of economic facilities, and the merit of contribution. No more will their pretensions bear them above the processes of sacrifice and reward in economic regeneration, no more will the law vouchsafe the utilization of the

⁶ Eze. 7:3-12.

goods and facilities of economic life to command the conditions of need in adjusting the commercial scales. Their backs must know the weight of the same cross through death to life, they must trouble themselves to endure the rigors of nature's environment.)

"Behold the day, behold, it is come" (the age of enlightened mind is about to dawn): "the morning is gone forth; the rod hath blossomed, pride hath budded" (the scepter of economic power, price control through rights of property, has produced its moribund fruits in the sight of men, the avarice of wealth and power has reached its culmination before eyes no longer blind). "Violence is risen up into a rod of wickedness." (Force has been replaced by power over the exchange through rights of property as a means of seizing the issue of service in the market place.) "None of them shall remain, nor of their multitude" (tumult), "nor of any of theirs (their tumultuous persons)." (No more shall they roil the rivers of race life with their commercial tempests.) "Neither shall there be wailing for them" (though they conceive the world lives and moves by their power and at their pleasure, they should not be missed).

Preserving the Equity in the Process of Exchange

The prophet could not forbear saying: "The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof," thus defining the subject matter of his discourse and the laws and practices he proscribed. His words involve within the scope of their several implications that group of concepts which underlay the economic system of his day and that of every age since. These concepts have their beginning in the will to appropriate to individual use and the act of sequestering, without discrimination as to mode or reservation as to extent, the materials and forces of nature, and, with the development of co-operative economic society, the issue of the enhanced productivity occasioned thereby, notwithstanding that this "property" may be attributable but in a minute fractional part to its possessors. This will and action are translated into laws and customs of society and become the basis upon which economic activities are conducted.

Coincidental with the appearance of co-operative economic society

occurs the division of the function of use for consumption from that of use for trade. No adequate appraisal of either function has been made, and this is particularly true of use for trade. The materials, forces and environment of nature fixing the scope and characteristics of co-operative economic enterprise prescribe the course and limits of such functions, and their modes of exercise appropriate to the purposes of the establishment by nature of such functions. The course of the *primary* functions of use for trade is briefly the application of the mingled efforts of the co-operative masses to the materials and forces of nature in the multiple tasks of production, exchange and distribution of economic goods. The course of the *secondary* functions of use for trade is that of a catalytic agent, the uses of facilities of production, exchange and distribution of economic goods, providing, aiding and multiplying the productive power of economic race co-operation. Of great concern in the exercise of the function of use for trade is the position of the civil law as to what rights of use are recognized in individuals and groups in relation to the materials and forces of nature employed in producing, exchanging and distributing economic goods, in the economic goods employed in its primary function, and in the facilities employed in its secondary function. The problem is that of establishing a civil law adapted to accomplishing the several primary and secondary functions of use for trade in the process of economic regeneration.

The functions of use for trade are to serve the cause of economic race life and the sustentation of the several individuals of which the race is composed—not by choice of man, but by the environment of nature in which the economic process must take its course. Co-operative economic production is in its nature collective. The higher productive capacities are achieved only by more intensive and extensive race co-operation; the higher the co-operation, the greater the collective forces set at work. The forces arising in the nature of co-operative production move and produce their effects in economic life whether we recognize them or not, and whether our civil law takes them into account or ignores them. If we may disdain to view them, they are contemptuous of our blindness. But if we will see them and cause them to serve us by being obedient to them, we can learn to know to what purpose a kindly disposed Creator has provided the abundant resources of life. We give little care to observe that production is co-operative,

collective, that is, that the services, time and energy of all engaging in production in all its many tasks from the high executive to the humble worker are indistinguishably mingled, and that otherwise we should have a disastrously insufficient quantity of goods produced. We are willing enough to countenance collective activity and relations in production, but prone to forget this elemental characteristic when we consider the distribution of the collective products. Then it is that the cry of "individuality," "initiative," and "industrial genius" is raised, or any deception that will serve to deny the collective nature of production and to countenance the destruction of the natural equity of the contributors through appropriation in rights of property. Nothing so blinds us, so warps the shape of reason, or checks the flight of spirit as economic interest.

It has proved utterly fallacious to represent the equities of all those participating in production by ownership of the goods in any one person, or group of persons, in the course of production. The mingled interests cannot be unscrambled. Because production is collective in its nature, the interests in the products of race co-operation are, by natural imperative, collective and undivided throughout the stages of production, exchange and distribution. The only means of adjusting the mingled interests are in the distribution of economic goods for individual consumption according to the proportions of individual contributions. Permitting appropriation of economic goods to individual or private use in the course of production, exchange or distribution amounts to a refusal to recognize the source or the means of production in the collective expenditure of time and effort. Such natural equities are denied nevertheless by laws of property and by the practice of wages built on the concepts of property. So long as the civil law remains as it is, nothing the despoiled can do will save them from the vested economic power. If individual interests are acquired in collectively produced goods in the course of exchange, the collective equities will be swallowed up in the individual interests. If the only means by which goods can pass into the exchange is into the domain of private property, the collective purposes of production ordained by nature must be violated.

Individuals are not self-sustaining; the race is. If we dislike collective production and abhor the sight of our neighbor's face or the touch of

his hand, let us abandon this means of life and perish. If we accept collective production and join the vital powers of our lives with our neighbor's, then let us have the justice and courage to accept its inevitable consequences. If we induce the masses to enter into co-operative production in anticipation of participating in its fruits, let us not, when we have the products, deny the bargain and turn cheat. Goods as they pass through the exchange can only be preserved to the common, mingled interests by becoming identified as the common domain, with the recognition of the functions of the use for trade in the production, exchange and distribution in relation to such goods.

The Lines of Relationship—the Common Fund

When men enter into co-operative production, the relationships are not individual with individual, or individual with a group, but they run from the individual to the collective people and from the collective people to the individual. That is, the contribution is not from one man to another but from the worker to the whole people, and the obligation thereby incurred is from the whole people to the individual. The goods, in which are invested a man's time and energies in production, by the nature of co-operative production can flow only into a common fund. The division of labor, the diversification and distribution of tasks, in scope, place and time, make it impossible that the products arising from a production so organized can pass directly from producer to consumer. A common reservoir must be established into which goods can flow from the producer, and from which—through the exchange—they can be distributed to the consumer. Such a common fund, created by the forces of collective production, exists even under a capitalistic regime, but its functions are bent to the avarice of the financial and mercantile groups, rather than made to serve the sustentation of the race as was obviously intended in creation. No man or group of men could in any way make use of the vast stores of goods produced except to receive them in the name, or for the use, of the people. But while they must so receive them and so dispose of them, they can, and do, in the meantime use the economic power that arises from their possession to draw to themselves proportions of compensations or profits not

related by extent or merit of service with the compensations or wages of the producers.

Furthermore, it is evident the individuals or firms receiving goods from the producers do not possess the credits with which to acquire the goods. They must draw on a collective source for such credits and reimburse that collective source upon disposing of the goods in the market. So that, although we buy and sell seemingly from individuals or to individuals, we are merely taking our several parts in the collective means of conducting the goods of the market through to their distribution to the consuming public, and relying throughout on collective action and forces. But we have beliefs, expressed in the civil law, of certain rights of use for trade in individuals, firms and corporations that are wholly incompatible with the collective nature of the exchange, since the collective forces are subjected to fostering private monetary and property accumulation, and rearing private economic power above the common welfare and common justice. The chief of these beliefs is that, though economic goods are collectively produced, they must at all times be privately owned: that is, some one is always to be permitted to deny the collective interests in such goods by employing them and the facilities and institutions of the exchange (which also are derived and maintained from collective sources) to affect the conditions of need which produce choice and then price, in the exchange, and to gain by rights of property the power of price control, the highest prerogative of collective forces.

By this method of conducting the exchange, the powerful groups which occupy the seats of financial and mercantile authority in the exchange will not permit the people, whatever may be their productive capacity, to benefit from this capacity by a wide and ample distribution; instead the people get only that quantity needed for subsistence. So long as the civil law sanctions the uses of property in economic goods collectively produced, this anomaly of great productive capacity on the one hand and pauperized masses on the other will continue. Until the civil law governs the uses of economic goods in the course of exchange and establishes functions of use for trade according to methods capable of facilitating the passage of such goods through exchange, we will never approach the solution of the underlying economic problem. Col-

lective production and private control of the exchange are incongruous.

The Reproductive Process in Economic Life

The fullness and continuity of life cannot be achieved without reproductive relations. The virgin state of nature, while possessing a pristine beauty, is instinctively admired as an expression of the recurrent fertility of nature's forces. Thus nature's purposes become intelligible. But we never deeply question the urge to enter upon the fulfillment of nature's desire, biologically or economically. We produce and reproduce, vaguely aware of the causes, uninformed as to the purposes lying in the impulses implanted within us individually and socially. And we are alike oblivious to the natural consequences proceeding from the conditions of such relationships, and to the endowment of faculties with which to accord our action individually and collectively to the course of nature within that sphere of the agency of human will opened to us. Once involved in this relationship we cannot emerge unscathed. The imprint of nature's design is indelible, psychologically and physiologically; but who would prefer the eager, untutored countenance, the celibate mind, to the lines of understanding stenciled from nature's pattern? We are confronted with individual and social problems and entrusted with a mind to apply to them. Our destinies from this point forward are much of our own doing, for the parental hand is here gradually withdrawn. These problems have a solution fitting to nature's objectives and fruitful of life. But we are permitted, if we will, to play at cross-purposes with nature's implements, to distort the processes of life and bring every plague upon us.

Biological reproductive relations among people of true culture are not promiscuous but are confined within the ties of wedlock, the better to accommodate nature's purposes. They are not entered into without recognition before the law and at God's altar and an understanding of mutual obligation—because of the irrevocable effects of the marital association upon the parties themselves, and more imperatively because one of the chief objectives of the union is the bearing and rearing of the offspring of the new race life. How much the development of the human kind has been aided by the willingness to incur and the resolu-

tion to observe the nuptial obligations is an absorbing study, for here too we encounter the efforts of men to evolve institutions adaptable to the environment of nature, a culture conformable to the functions of life, physically and mentally, designed by nature's Creator. In the fulfillment of nature's purposes lies the greatest, the only good, a peace nobly conceived and justly concluded.

Economic reproductive relations, the mingling of the blood of sacrifice on the altars of service in the process of economic regeneration, are no less important to the continuity of race life, and involve no less the recognition by the law and the undertaking of mutual obligations; no less do they lie within the jurisdiction of the moral principles of the Christian faith. What, in the light of nature's course of economic life, are the covenants which ought to unite the race in a holy economic nuptial bond, looking to the continuity of life through the expenditure and resuscitation of nature's vital forces?

From our observations upon the elemental causes and determined environment of economic race life, we are impelled to conclude that these among other principles must guide us in the formulation of such covenants:

(a) that every man, or the head of every family, must enter and shall be permitted to enter the service of the race, make his contribution to the common reservoir of economic goods required abundantly to sustain race life and to provide the means of cultural development;

(b) that every man shall be judged according to the merit of his contribution of service;

(c) that no man shall acquire separate, individual or exclusive rights in the materials or the forces of nature or in the issue of the enhanced productive power of race co-operation, or in the facilities and institutions of production, exchange and distribution, or in economic goods in the course of exchange, to the exclusion of the collective interests, but shall hold his undivided collective interests therein free of spoliation by others;

(d) that within the common domain all these sources of potential utility shall be retained for the common benefit as they proceed from a common collective source;

(e) that from the common fund there shall be authorized the providing of the facilities of production, exchange and distribution to

responsible private enterprise for the several functions of use for trade in the necessary and convenient public service without charge to such private enterprise or to the public, and access to the materials and forces of nature and economic goods by private enterprise for such functions of use for trade in the public service, without buying or selling;

(f) that compensation shall flow from the collective people through authorized channels to the several individuals coincidental with, and determined only by, the several contributions of service measuring the relative proportions of the equities of all contributors in the common fund of economic goods at the retail counter;

(g) that purchasing power at the retail counter shall represent access to economic goods in the common fund by the several individuals in the relative proportions of compensations theretofore granted;

(h) that the discharge of the obligation of the collective people to individuals can be accomplished only upon the flow of economic goods out of the common fund to individuals to provide the functions of use for consumption at the close of the economic cycle.

The Significance of the Common Fund

It is only by means of such a common fund that it is possible ever to conceive, or put into practice, a program for the protection of individuals or families from the common hazards of injury, sickness or disease, providing medical care and hospitalization to those needing them, insuring against unemployment, providing educational advantages of a high order to all youths, and sustentation in the accustomed mode of life to those suffering disability from accident, old age or other cause. No one man alone can protect himself from such hazards, but the race engaged in co-operative economic action can overcome the vicissitudes of life that often overwhelm the individual, and it can expand the sphere of individual life. The concept of fraternity, of mutual aid and comfort against the hazards of adversity to which all mortal men are subject, finds its only adequate means of expression in the race forces emanating from the common fund. The limited ways of protection against some particular common hazards through insurance in its several branches are only possible because such forces operate in our economy though we are blind to their presence or their signifi-

cance, because existing plans of insurance have as their only virtue a limited access to the common fund in particular cases of need, in many instances at excessive costs. This undertaking of mutual aid by means of the common fund is a most important stipulation of the economic marriage covenant.

When men surrender up the issue of their service into the common fund, what shall they receive in exchange? Deeply imbedded in human economic consciousness is the thought of the exchange of substance for substance between individuals, though substance is not the essence of exchange but the subject matter in part of some of its transactions. In those cases where labor is the commodity on the one side, it is sold for a substance on the other. The exchange as we know it is entirely expressed in a substance, a commodity. A good whose value is expressed in relation to a quantity of gold or currency on one side is exchanged as personal property between individuals for another good likewise related to gold or currency on the other. The source of the elements of utility, whether it be the materials or forces of nature, the enhanced productivity of race co-operation, or the several individual intermingled contributions of service, is blandly ignored in exchange as though it were of no concern. The means in trade by which the buyer or seller has goods—or acquires goods—that contain utilities mingled from these several sources are altogether outside the consideration of contribution, or the lines of economic forces in co-operative society. It is not perceived that the buyer or seller is a part of a co-operative society, or that the efforts of the buyer or seller in aiding in the conducting of goods through the exchange by buying and selling are mingled with those of the producer and constitute the merchant's contribution of service to the common fund.

3

THE TRANSLATION OF THE EQUITY OF CONTRIBUTION

The problem of expressing the equity. The promise of redemption. The emergence of the financial function. The natural and unnatural attributes of money. The efficacy of money—the means of access to the common fund. The attributes of a medium of exchange. The true source of financial power. Debt not a natural incident of economic process. Attributes of the financial function. The means of exercise of financial power. The function of money. The power of the people to initiate industry. The people owe no fealty to the substance of money.

The Problem of Expressing the Equity

ECONOMIC CO-OPERATION is a reproductive relationship, the consequences and the appraisement of which can no better be expressed by relation to a commodity than the mutual rights and obligations of marriage can be satisfied by a dowry of gold. The relations involve the blood, the vital flow of life, the understanding of which does not lie in evaluation according to gold or currency and cannot be adjusted in their several phases by the passage of money from hand to hand as goods pass from hand to hand in their course through the exchange. The covenants of marriage are not discharged by the passage of money between the contracting parties, but by adherence to the undertakings of mutual aid and comfort in sickness and in health, richer or poorer, for better or worse until death. So the covenants described in the objectives of economic race co-operation are not discharged when a man forgoes all right except what is feebly insured by the possession of an unrelated quantity of money. They are discharged rather by determining, according to a standard of contribution, the equities in the materials and forces of nature, the issue of the enhanced productivity of race co-operation, and economic goods in the course of exchange, of

each man in the collective group, and of the relative proportions of access to economic goods for individual withdrawal and consumption when the economic cycle is complete.

The materialistic conception of exchange, giving credence only to market value of property, and the regenerative conception of exchange, recognizing the process of the transubstantiation of the vital forces of economic life, are basically opposite positions, contrasted by their opposite effects of economic stagnation and revitalization. The purpose of economic or connubial relations is to sustain life. If they fail in this, then such relations had better not be entered into. If men pour out their vital energies into the exchange only to be barred from access to a bountiful market at the door of distribution, it is better not to enter into the covenant and not to make the sacrifice.

At this place in the economic cycle, where economic activity is initiated, where the issue of service passes into the market, we view the operation of economic functions at a most crucial stage. In nature what occurs is that men, by co-operative effort, create a vast fund of economic goods to be held in the name of the collective people, in which the mingled vital powers of their lives are vested and in which dwells their hope of life thereafter. Coincidental therewith men enter into a covenant each with the whole, and the whole with each, relating to the methods and proportions of the distribution among them, as individuals, of that fund of economic goods—a covenant which, if performed, yields life, abundance and peace; but, if violated, augurs death, desolation and strife. For the service which the individual performs in making his contribution to the common fund of the people, he is promised economic justice and liberty, redemption from death, hunger and bondage. This promise can be fulfilled only by affording him access to the market's life-giving economic goods and by adjusting his purchasing power in proportion to that of all other individuals according to the measure of contribution.

This promise is the essence of what a man can receive when he delivers the issue of his labor into the market place, to become a party to an inviolable economic marriage contract. The terms of this contract should govern the equitable distribution for the functions of use for trade, on the one hand, and those of use for consumption, on the other, relating to disposition of the utilities arising from the materials, the

forces of nature, the facilities of manufacture and trade and economic goods produced by the co-operative expenditure of effort. Such a contract can be possible only if a civil law is adopted recognizing and enforcing the equities; and failing this, life is not generally sustained, the objectives of nature in economic life are frustrated, and insufficiency and confusion are observable on every hand and in every place.

The Promise of Redemption

This promise of redemption is the only substantial basis for initiating economic process, a promise given vitality only by the power of the race to perform it. The promise contained in the employers' wages has always failed to redeem or to release the people from economic subjugation. The first stage of economic process, production, the application of the mingled energies of a people to the materials and forces of nature, is not initiated for money but for life beyond the bar of service. The cross was not borne for death but for the resurrection, the only means, the only hope of life. As the source of economic vitality in the environment of nature is the mingling of the blood of race life on the altars of production, it follows that the promise of life can flow only from a like common source. Money has no inherent vitality, no life-sustaining qualities. It ought to be merely a means of expressing the relations between men, a servant and his people, and the people and its servant, in the natural channels of economic process. Its purpose is transitory: to tie the incoming and outgoing movements of exchange according to the standards of service, to bear continuous relation to the contribution, to represent their contributors through the transition of exchange, and to exhaust its power on the outgoing transaction.

The Emergence of the Financial Function

The creation of a system of money, and the governing of its uses, is a collective function by natural imperative. It can no more be a private function than production can proceed from one man while the remainder of the race stand idly by. The functions of use for trade of a medium of exchange must be adequately described and divided into

component parts; and its uses must be confined to the purposes such functions are to serve in accomplishing the objectives of nature, not diverted to abortive and sanguinary abuses. The elements which compose the concept of money must conform to the several defined functions of use of money in the process of exchange devised by nature. The first function of a medium of exchange is to afford a means of compensation on the incoming transaction. Compensation and contribution are and must be coincidental. When economic action is initiated, the means of affording compensation must be at hand.

The thing to be measured on the incoming transaction is not the "value" of the goods passing into the common fund but the merit of the service, for that is the true and only contribution. The utilities present in economic goods are not all attributable to the producer, but arise from the materials, the forces of nature and the enhanced productivity of race co-operation, as well as from the mingled energies of all participants in production. In fact, quantitative analysis reveals that very little of the utility of the goods that pass through the producer's hands into the market is attributable to him, and that the small portion which may be attributed to him is created by his time and energy expended in production. Justice between men engaged in co-operative production can be achieved only by measuring their contributions in the consideration of their service.

All the utilities of economic goods pass with them into the public domain, the common fund. When we measure contributions by service, we are relieved of the task of measuring relative utilities or their remote cousin, values. This is a task unsatisfactorily performed at any time, always without stability, reliability or continuity, always with an unpredictable and vacillating outcome of conflicting pressures upon the conditions of choice in commercial strife. Instead we may undertake the determination of compensations according to the only common, universal and indispensable element of economic process, the expenditure of human time and energy in production. This is a task that can be seen to offer but few and no insurmountable difficulties. "Values" are not susceptible of or appropriate to comparison; services are.

The Natural and Unnatural Attributes of Money

Money or any index that is to be the means of stating the relative merits of contributions of service need not be a commodity possessing an intrinsic utility. If we are not comparing utilities or values, the money with which we measure contributions need have no intrinsic utility or value. It need only state the mathematical proportions and totality of the contributions of service. For this no substance is needed, no money or currency related to a substance or redeemable in one.

It has been thought that a stable monetary system could only be built on gold, a substance intrinsically valuable, durable, and limited in quantity. But because money as now known—being a substance, or related to a substance—has assumed all the attributes of property it has taken on all the vices inherent in the exchange of commodities according to notions of value. That exchange is governed by private interests against the public good and is directed to the end of private monetary and property accumulation against the purpose of general sustenance.

The virtue of money is not in its "value" but in its restorative power. It is a means of access to the fund of goods which contain the vital qualities of life and are capable of perpetuating life. Compensation in gold assures us of nothing, for by the interacting influences of need and the conditions of choice men are despoiled on the incoming transaction, and by a similar manipulation they are further mulcted and denied a sufficient purchasing power on the outgoing transaction. The only security of compensation is the utilities vested in the economic goods in the common fund, in the market, capable of supporting life, for which all economic activity is initiated. It is not necessary, in order to provide access to such common fund, that compensations be represented by a substance or by money redeemable in a substance.

The Efficacy of Money—the Means of Access to the Common Fund

Access to a common fund can be provided only by the people who produce it. Only they have the power to issue compensation, a promise of redemption. Only they have the power to redeem it. These forces

are the despair of private ambitions and have beaten down all such pretensions of isolation and elevation. Not alone in Egypt was the yoke of economic bondage shattered by a people who cherished their liberty as highly as their lives. History holds record of other heroic escapes for understanding minds to dwell upon, but none wherein the means have better illustrated the principles by which every people thereafter might find liberty and economic justice through the changing seasons and the yearly vicissitudes of nature. The winter season closes an economic cycle; subsistence during this inanimate period has been provided by previous effort, but it will not sustain us indefinitely. Each year the burdens of industry must be undertaken anew.

Property ought not to enable any man to avoid taking his part in initiating the springtime activity: sowing his row of seed, expending his time and energy in the common cause, making his offering, "a lamb for an house," on the common race altars, enlisting himself under the ensign of the blood sacrifice for the cause of civil liberty, of race sustentation. Every man is born equal to every other before nature in the processes of his life, in the environment of nature to sustain life; and, with but slight variation, equal in his powers to contribute to the common reservoirs of race life upon which he must rely to sustain his life through all his days. Every man, as he sets out on the yearly journey, initiates the processes of economic life by the first stages of industrial activity; and he must be held to have undertaken a covenant of equality in exchange, the judging of his contribution by a measure that will insure just comparison with all others, a practice and mode of compensation that will reflect the relative proportions of all and the total compensations, a medium of exchange that will express these and only these relationships and will allow of compensation based on service and no other.

Production by nature is collective; the reservoir into which economic goods flow in the course of exchange is collective; all the forces which operate in the exchange are collective. The vital qualities of race life are intermingled in production and inevitably remain so throughout the exchange. These forces have operated before now, just as things fell before Newton discovered the law of gravity. The methods of conducting the exchange, if they fit the nature of economic life, will be collective. We are being compelled by the pressure of the collective

forces to remodel these methods along these lines, despite certain contrary, traditional opinions of economic relationships.

When industry is initiated in the springtime of economic life, and men enter into co-operative production, the immediate objective is the replenishment of the common reservoir of race life, the ultimate objective is universal and individual sustenance; not the accumulation of money or property in the hands of a few. As the expenditure of time and energy in production proceeds, a mass of economic goods passes into the market, and the common fund receives the life blood of the race, the wine of the new race life. While this fund cannot then be divided into units according to its sources, as seems to be attempted in the exchange proceeding on the principles of private property, still recognition can be given to the individual contributions. Their proportions one to another, and to the whole, can be determined mathematically. Here arises the first function of use of a medium of exchange, the means of expressing the collective obligation to the individual for the individual contribution to the common fund.

The Attributes of a Medium of Exchange

A medium of exchange is not a static phenomenon; not a bulk sum of dollars representing a perpetual potential claim upon the market, unrelated to the quantity and the flow of goods into and out of the market; not a huge hoard of gold buried many feet beneath the surface of the earth, in impenetrable vaults. Such never was and never will be a medium of exchange, though if a medium of exchange be so weighted down it will become all but as lifeless as gold. The medium should not be a commodity to become the subject matter of property rights, to serve uses altogether outside the natural channels of exchange. The functions of use of a medium of exchange are collective. They have to do with the measurement of the intermingled equities of all those who have contributed to the common fund. Upon the incoming of contributions, the depositing in the market of economic goods, compensations flow out to the several contributors: a pledge of the collective people to the several contributors that they shall each of them have access to such common fund of economic goods in the several propor-

tions of their individual contributions, and according to no other method of determination or limitation. The promise of the people to redeem this pledge is substantial and vital; it is supported by the fund of economic goods which can be eaten, worn or otherwise consumed after the transactions of exchange are completed. Gold contains no such promise and has no such vitality. Money passing according to "value" implies no promise of this kind and certainly could perform none were it implied.

We should have learned that it is futile to lay up for ourselves treasures upon earth, that our salvation lies not in the holding of barren substances which moth and rust corrupt, and thieves break through and steal. These cannot restore life or give access to the market. We should have learned that it is better to lay up treasures by that order conformable to the environment of nature; to recognize the functions of the process of economic regeneration, the way to life through death; and to receive a promise of life in faith believing, a faith vindicated by the restorative power of the common fund of economic goods, in a method of compensation giving recognition to the individual's obligation of contribution to the flow of race life and the collective obligation to render justice, liberty and revitalization unto every individual. These are obligations on the part of the individual to move in society according to the precepts of social welfare; and on the part of society to provide a favorable environment, the open door of opportunity, and mutual protection against adversity. If our treasure fails us and leaves us destitute in time of need, then shall our hearts be sad and heavy. But if we have wisely rested our faith, then we may in due time feel the stirring impulse of life renewed, and our hearts will swell in joy with thanksgiving before the Savior who redeemed us.

Such promise of the people, that of redemption, need not be evidenced by a commodity, or any physical thing or token, or any paper related to a commodity. It need be evidenced only by a writing or writings, a record or records, convenient and appropriate, of the transactions of the several contributions, kept by or under the direction of an authority granted power by law to make such engagements on behalf of the collective people with the individual contributors. Such writings or records may be thought of as a part of a system of credits expressed in dollars

and cents, in many respects not dissimilar to methods of banking and accounting with which we are familiar. Thereby as contributions flow in, compensations are set up in the extension of credits from the collective people to the several individuals. These credits become purchasing power or access to the economic goods in the common fund on the outgoing transaction. The security of such credits is the common fund, and no better has ever been or can ever be devised; and it is the means of the discharge of the obligations of the collective people to the several individuals. When purchasing power contained in such credits is exercised, the credits are extinguished pro rata. Such credits can only be employed to exercise purchasing power within respectively appropriate limits of time for immediate necessities, emergent requirements and protection against disability and in old age, providing access to the common fund of economic goods for the uses of consumption, but for no purpose of accumulation for ownership or investment in the facilities of exchange or in the institutions of economic race life.

The True Source of Financial Power

No private individual or group has the power to set up institutions to perform these functions; only the people have that power. As only the people have the power to produce a fund of goods, they only have the power to grant access to it. Power flows from the people and is exercised always with their consent or at their sufferance if not always in their interest. Though merchants and financiers, or mercantile and financial institutions, may exercise economic power through property, that power is in the last analysis derived not from their capacities but from the forces generated by the co-operating masses. The forces of exchange, even now, do not flow through the channels of private property though they seem to. If we did not (unknowingly) perform an exchange according to the ways of nature, while giving our actions names familiar to us but always strange to nature, we should not have even the limited subsistence we know. If we initiated industry only to serve our speculations, and did not unwittingly serve the purposes of nature for race sustentation by creating through collective production a vast quantity of goods, and by providing at least a niggardly measure of access to that fund of goods, we should long since have perished.

The ineptitude of our laws and of the practices of exchange bars us from that high state of society made possible in the environment of nature for economic life.

Debt Not a Natural Incident of Economic Process

The action of collective forces in exchange negatives the practice of private debt. In the co-operative efforts of production, exchange and distribution, no man serves another, but every man serves the common cause, a public service. Obligations do not flow from one individual to another in performing these functions, but from the individual to the people, and from the people to the individual. Just as the passing of title to property in economic goods from one individual to another in the course of production, exchange and distribution violates the purposes of nature, so the contracting of private debt between individuals as goods pass through these states of economic process is transverse to the lines of economic force and constitutes an impediment to the function of exchange and an encumbrance upon it. Debt, in conjunction with fluctuating price levels, is the cause of unnecessary and unproductive hazards, is a weapon of commercial warfare and economic power. It subjects some to forces over which they have no control—forces in power and movement unpredictable by the most sagacious in an unregulated economy. And it yields advantages to others who give nothing and do nothing to entitle themselves to those advantages. The practice of debt has nothing to do with equities in the common fund arising from service but with the statement of "value" of economic goods as they pass through exchange. It does not state the obligations of the collective people to the individual or of the individual to the collective people; and these are the only natural basic obligations of economic life, according to the principle of contribution.

The problem of debt arises from the interaction of natural forces of economic life, which require the movement of goods through the hands of the several individuals and institutions performing the several functions of exchange, and the simultaneous determination and adjustment of the equities of the contribution. But the practice of debt arises from those abortive laws and uses of property that check all such movement and misstate all such relationships to private advantage and public dis-

advantage. It is evidence of the want of laws and practices of exchange compatible with the natural functions of economic life.

The several movements of exchange, incoming and outgoing, cannot be accomplished simultaneously. A period of time is required for the cycle of economic life to unfold, just as the cycle of four seasons is not accomplished in a day. In the spring there is planting, in the summer cultivating, in the autumn harvesting, and in the winter the resting of the land. Industry initiates the cycle of economic life, the process of production; thereafter follows commerce or the process of exchange; next retailing, or the process of distribution; and finally consumption, the process of revitalization. This is the cycle of economic regeneration.

The first three of these processes require the intermingling of service of all those engaged in economic life, causing to be created between all such persons—as between the several individuals and the collective group—equities which can be resolved only in the last and final process of economic life. Before that time, as the movements of economic life proceed, it is necessary to record the rendition of service, and the movements of economic goods arising therefrom through the common fund, through the several processes of exchange preparatory to their passing into the consumers' hands for the uses of consumption. It is necessary to render unto every man compensation "according as his work shall be"; and to promise every man the due appraisement of his equity, according to his service, in the common fund of economic goods about to pass and actually passing to individual consumption. It is the function of a medium of exchange to state the equities as they arise when the processes of production, exchange and distribution proceed, and to exhaust its power at the culmination of economic life after the processes of distribution are complete.

Attributes of the Financial Function

The phenomenon of the promise of restoration to life in consideration of the sacrifice of service on the altars of race life is a passage, a transition of nature which we call "credit," a transitory recording of the progressive stages of business, a vital quality of economic life without which its activities cannot be conducted. Under the extant economy, as goods pass as private property from the producer to the merchant, the

promise is made by the extension of credit or debt between individuals or business firms through banking facilities. Money, the medium of stating this promise, contracting this debt, is a commodity, a substance, allegedly possessing a "value" comparable with all other commodities passing through the exchange on that basis. Money must be used if the exchange is to proceed. It is the only mode of expression of the engagements of exchange. Yet somehow its availability to perform its function at the needful hour is lacking. It is a private property. Its owners are empowered to withhold its use except at their own terms and to permit its use on their conditions. Thus "money is power": a means of gaining control of the exchange in disregard of the equities of service or the natural functions of economic life.

So great is the power invested in money, that without it industry cannot be initiated, wages cannot be paid, materials for the uses of trade cannot be provided, facilities of production, exchange and distribution cannot be acquired, commerce cannot proceed, and distribution would be impossible. Yet all this power is vested by existing law in the possession of a substance, money, whatever may have been the trading or other ways by which it was acquired. The uses of money as property are wholly unconformable with the natural functions of use of a medium of exchange.

A medium of exchange performs a collective function and should be so constituted and so governed by laws regulating its use within the natural channels of race life as to give expression to the regenerative forces in race co-operation. It ought not be the means by which individuals can govern the exchange for their own benefit; can draw from the common fund proportions out of all relation to their contributions of service; can destroy the equities of millions of co-contributors to such common fund; can control the operation of exchange, the objects, conditions and sources of "credit" in oblivious unconcern of the common weal, the general health, welfare and comfort; or can set up a system of private debt in the course of race or collective functions. To allow nothing but a system of private debt as a medium of the expression of the covenants of exchange collective in their nature evidences a misconception of the natural collective functions of the exchange.

In order that industry may be set into motion, money or "credit" must be available to pay wages and salaries, obtain materials and pro-

vide facilities. This credit, extended to enable industry to perform its task of production, is a means of access to the common fund for the uses of trade. If it were not, it would be futile and worthless, for only within the common fund are the vitalities by which to sustain the operation of industry. Men will not work for nothing, though they have been induced and goaded into working for little. They must be promised something. Money is that promise, but it is a dependable promise only to the extent that it affords access to the common fund. The materials of nature by definition are the common domain of the whole people and lie within the common fund, as do the forces of nature ready to be utilized to man's wishes and benefit. The facilities of production are a gift of nature or a residue of race co-operation. These are all the vitalities needed for industry. Yet the people have not seen fit to come unto their own—their sacred inheritance from God in nature—or to command the use of these vitalities of the common fund to initiate industry. Instead, by their laws, they have suffered themselves to be disinherited and have vested the power to initiate and control industry in the possession of a monetary substance.

The vesting by the civil law of the authority to initiate industry—and on what terms and conditions, and to what purposes—is not fitting to the functions and ends of race co-operation. It pretends to recognize the possessor of money as the source of the vitalities upon which industry must depend, although by his own capacities he can contribute only his own service, and that in relation to natural and race forces, is a negligible vitality. To vest the possessor of money with such authority, the power of life and death in the most literal sense, would seem unthinkable, but it is countenanced by our laws of property. The laws recognize this power in individuals as one of the legitimate uses of money; and to minds aware of the natural processes of life this explains the disorder, confusion and unbalance that characterize our economy. This power is foreign to the natural functions of use of money by individuals in relation to the collective people. It is beyond the purposes of restoration, of compensation satisfied by the exercise of purchasing power to draw on the common fund for economic goods for consumption only.

The Means of Exercise of Financial Power

This right to determine through the ownership of money the initiating of industry by granting or withholding the use of money, makes it incumbent upon those who would engage in industry to borrow money, to obtain credit, to contract a debt at interest, to give security, in order to perform a function of race life. And they who own it, let it out to an extent that permits only a small portion of the industrial activity of which the race is capable. They let it out for enterprises on the basis of their profit-producing probabilities, rather than of their service-producing possibilities. They overexpand credit under certain circumstances and restrict credit unreasonably under others. The use of money to impose private debt is in violation of the very purpose of exchange: to cause economic goods to flow freely to a distribution according to service in contribution.

Property rights in a monetary substance furthermore empower the owners of money to impose unnatural burdens and conditions upon the collective people, in these ways: withholding money for saving, creating an undeterminable potential demand upon the market, loaning money on condition of its return in specie, and letting it out on condition of the payment of profits, interest, rent or dividends. Withholding money for saving performs no natural economic function, for saving money does not save from their perishable nature the economic goods within the common fund. If in the meantime some economic goods other than those in the common fund at the time the saving was commenced were not produced, the money saved would be worthless. Saving money has nothing to do with the incentive of saving: future protection. It is not necessary to save money in order to have future protection, nor has saving afforded a general or effectual measure of protection. Further, balance can never be maintained if the volume of purchasing power to be exercised on the common fund in a given period is made uncertain through the ambition of saving and the contingency of its exercise. Nor is it necessary to save money to provide "capital goods"; these are already in the common fund from race co-operation. The so-called "money" saved for "capital goods" should never have passed into individual hands in the first place. No individual ought to have the purchasing power to draw the implements of production from the common

fund; these are for a public service, not for private or individual consumption.

The Function of Money

The first function of money in the hands of the individual is to represent his service in one cycle of economic life, during the first phase of the processes of production, exchange and distribution. Its second function is to provide for the restoration of the true rewards of service in economic goods for consumption at the retail counter in the last phase. *Then* the power of money in the individual's hands, by the nature of things, ought to be exhausted, for it has then performed to the full its natural economic functions. That a man should be enabled to loan his purchasing power for a revenue and after the exercise of this purchasing power recall the money into his hands—a purchasing power still unexhausted—is as impossible by natural law as that a man eat his porridge, experience its sustaining qualities, yet have it before him unconsumed. Once service is transmuted in its form to economic goods, and by purchasing power drawn from the common fund and consumed, no natural power can cause the process to enter a retrogression. No natural power can keep alive a purchasing power arising from service when it is exercised to restore the contributor of service.

If loaning money seems to accomplish this miracle of economics, nevertheless it actually has the effect of doubly rewarding the person or persons advantageously situated and of imposing on the rest a heavy and unnatural burden. The concept, by practice assumed to be quite sound—namely, that a perpetual purchasing power unexhausted by loaning of money to enable purchases may be maintained without relation to the expenditure of time and energy in service—is a cruel deception of property rights with no foundation in natural law. That money, in addition to perpetuating itself, should still be expected to produce revenue, by way of profits, interest, rents or dividends, further violates the principle that service is a natural prerequisite to reward, and that the expenditure of time and energy in production is a condition precedent to compensation.

The power of the possessors of money to control the exchange, and to derive thereby revenues in excess of their several contributions of

service, rests first upon that state of the law which authorizes the use of money for such purposes, and second upon the failure of the people to express their will over the collective processes of race life. This power they should exercise to adjust, order and regulate the exchange to the accomplishment of a general and equal sustentation according to service in contribution. This power includes determining the functions of use for trade of a medium of exchange and confining its use to the characteristics of those functions in serving the natural processes of economic regeneration through its transitional stages.

As a cycle of economic life commences, there is a residue of economic goods in the common fund from the last harvest that is adaptable for individual consumption and is ample to meet all requirements until the next harvest. As against this residue, there is an outstanding purchasing power known and recorded, to be exercised within such reasonable limits of time as the perishable or lasting nature of such economic goods require, so that the people can always fulfill their engagement of a full restoration in rewards, until such purchasing power is exhausted. The only thing about the purchasing power, credit, or money, unspent or unexhausted from the preceding cycle of economic life, or fiscal year, that is capable of supplying the vitality to initiate industry in the springtime of the new cycle is that, as it carries over into the new cycle, its exercise to draw economic goods out of the common fund for individual consumption revitalizes the individuals of the race.

The Power of the People to Initiate Industry

Common understanding and universal agreement concerning the initiation of industry are necessary, implemented by the setting up of institutions expressing the common will to accomplish the ends of economic life according to the ways of nature. It is also necessary

- (a) to establish agencies of the collective people authorized to undertake obligations on their behalf and to engage the resources of the collective people, the materials and forces of nature, the facilities of production, exchange and distribution for the functions of use for trade;

- (b) to estimate the quantities of the several economic goods, with allowances for contingencies, required to replenish the common fund;
- (c) to requisition private industry for these economic goods;
- (d) to authorize the extension of credit to private industry to pay wages and compensations for service, obtain the facilities of production, raw materials and economic goods in the course of manufacture;
- (e) to receive economic goods in the name and for the use of the people into the common fund when the industrial process is finished; and
- (f) to bring the incoming transaction to its proper conclusion.

The functions of thus initiating industry are natural. They rest on forces that determine the environment of nature for economic life, and that flow from race co-operation. No man has the natural power, and no man ought to be entrusted with the legal authority, to control these forces except by mandate of the people as expressed in representative government.

Because both production and the common fund of economic goods are collective, power is inherent in the people to initiate industry by their own credit facilities through the exercise of the financial function of exchange. Since the people under any economic system are the only source of financial power, their exercise of the financial function is inevitable. Accordingly, in every crisis, after the barons of the exchanges find themselves unable to cope with the forces beating upon them, they gain recourse openly or covertly to the power of political government for financial aid. But there is no understanding of what relationships between governmental functions in economic life and financial functions of exchange are fitting to nature and there are no facilities or institutions by which such relationships can have their natural expression.

In this matter we are but on the threshold of time. In economics we are less advanced than in politics (if that is possible) in the learning and practice of determining the common will through representative assemblies, and of converting it to executive and judicial policies. And we have had little experience in the methods of administration of those

policies through a financial agency regulating the industrial and financial functions of the exchange. But with the machine and power age developing titanic forces and intensified relationships, the all-important issue has emerged: Shall government of the exchange be administered according to the will and in the interest of the people, or shall selfish minorities be permitted to control to their own advantage the facilities of production, exchange and distribution (including money) and of the institutions or organizations of production, exchange and distribution? The answer is obvious.

The People Owe No Fealty to the Substance of Money

Of one thing we can be sure: The people are not obliged to worship at a monetary shrine of gold. They have no need, in equity or by reason of nature's vesting of power, to borrow money to initiate industry, buy materials or goods, pay wages or salaries or acquire facilities; no need to contract private debt in order that the process of production may be set into action. And the government of the people, a fortiori, has no need to tax its citizens or borrow money from them in order to accomplish the purposes of race life in the economic channel.

The sub-functions of use for trade of a medium of exchange, the implement of the financial function, do not require any of the following:

- (a) money evidenced by or existing in a substance, a subject matter of private property;
- (b) the instigation of private debt for collective processes;
- (c) an unstated volume of purchasing power, unbalanced and unrelated to the volume of services rendered in production, the volume of economic goods flowing into the market, the volume of human needs or a complete and diversified distribution;
- (d) an indefinite volume of purchasing power unsensitive to the rise and fall of the several volumes concerned in economic life, permitting fluctuating price levels out of proportion to or balance with past and future economic movements, never assuring of the representation of the balance of total com-

pensions stated in dollars with the total contributions stated in dollars as equal to the balance of the total purchasing power stated in dollars with the total prices of all economic goods stated in dollars in any one economic cycle.

The equation of exchange cannot be stated or solved by a metallic monetary unit having the attributes of substance and property.

4

THE MORAL RESPONSIBILITIES ARISING FROM CONTRIBUTION

Ezekiel 7 and 33. The consequence of disobedience. The contrast of the natural order. The misgoverned society shall find a principle of justice. The reward of a just society. The development of the messianic principles of redemption and regeneration. A re-orientation of the doctrine of sin. The efficacy of the commandments. The sociological import of the first commandment. Of the second commandment. The insight of His teachings in the life process. The process through death to life. The measure of reward through the measure of contribution.

Ezekiel 7 and 33

As WE BECOME aware what areas of thought lie unexplored about us, we may return reverently to the recesses of the ancient vision, and read:¹ "The time is come, the day draweth near" (our minds perceive the speech of nature, our hearts are attuned to sense her vibrant forces): "let not the buyer rejoice nor the seller mourn" (let not him who stands at the incoming gateway of exchange, with power through property over the conditions of need influencing price, any longer swell his pride and fill his purse as he buys at little cost the issue of labor at its so-called value in the market place; nor let the seller, the man of service, sacrifice in vain and unrecompensed, suffer the spoliation, the degradation of unrequited toil, for the labourer is worthy of his hire): "for wrath is upon all the multitude thereof" (them who buy and sell). This exemplifies

(1) The conduct of the exchange by private contract and private debt;

(2) The conduct of goods through the exchange as private property;

(3) The trading in goods according to notions of value remotely

¹ Eze. 7:12-27; 33:14-18.

related to their utilities that are attributable to the materials and forces of nature and race co-operation as contrasted with the consideration of equities in the issue of co-operative labor by the measure of service;

(4) The pressing of the goods in exchange, the facilities and institutions of exchange through rights of property into uses to effect the conditions of need determining choice, value and price in the exchange rather than to render their natural uses in the public service;

(5) The conduct of the exchange by a medium of exchange represented in a fluctuating commodity base rather than in the continuous reality of service;

(6) The unbalance ever demonstrated in adjusting the incoming and outgoing transactions by disjointed double contracts, in contrast to the balance attainable by one economic marriage covenant;

(7) The turmoil, upheaval and confusion there is in blindness to the forces of nature in economic life, which give rise to, are expressed through and emanate out of the common fund, in ignorance of the whole plan of economic regeneration devised by nature's God in the transubstantiation of the vital qualities of life.

"For the seller shall not return to that which is sold" (if the worker sell his labor, or the issue thereof, as property according to value and receive a pittance of money therefor, he shall not with such purchasing power return to the market to claim that equity in the common fund to which his labor compared to that of others entitles him) . . . "although they were yet alive" (and in need of the goods of the market for resuscitation in their natural vigor). "For the vision is touching the whole multitude thereof, which shall not return" (it concerns all those who sell their labor or its issue into mercantile channels and are cheated of their just recompense); "neither shall any strengthen himself in the iniquity of his life" (by any means find economic justice and restoration while he practices or countenances the iniquities of the existing economy in the appraisalment by value of the contribution of service).

"They have blown the trumpet, even to make all ready" (have called the masses to labor from refreshment having nothing but the empty promise of gold to offer in quittance, for the initiating of industry); "but none goeth to the battle" (for it is the prerogative of the people not to yield their energies in productiton unless their equities in the

common fund are judged according to the relative contributions of service; not to engage in the strife of economic life—contending unsuccessfully with mercantile and financial interests in the divisions of the spoils of a property exchange—unless their will for economic justice is heeded); “for my wrath is upon all the multitude thereof” (who by the power of property impoverish a people). “The sword is without” (at the east gate, the portals of life and light, is a flaming sword, the consuming power of price control, turning every way to keep the way of the tree of life, to debar from access to the plentiful market those who because of their sacrifices of blood have need of replenishment of life’s vital forces), “and the pestilence and the famine within” (there is want in the midst of plenty): “he that is in the field shall die with the sword” (the man of the soil, the farmer, cannot be restored to life and must suffer economic death, because the power in property to influence the conditions of need, then choice, value and price, reacts to his disadvantage); “and he that is in the city famine and pestilence shall devour him” (labor shall know a like degradation).

The Consequence of Disobedience

“But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity” (the maladjustment of economic power and the unbalance of the scales of economic justice affect at last even those whose isolation and elevation by their mountainous accumulations of wealth, have for a time raised them from the lowly place of labor. The wrath of iniquity shall reach even them). “All hands shall be feeble and all knees shall be weak as water” (strength does not lie in individual action, each to his own distorted imaginings, but in voluntary individual participation in collective action intelligently conformable to natural race objectives). “They shall also gird themselves with sackcloth, and horror shall cover them” (they have seen their businesses invested with their life work crumble about them, their castles of mercantile empire totter, their financial strongholds disintegrate, pass into other hands or be absorbed by the people); “and shame shall be upon all faces, and baldness upon all their heads” (disgrace has leveled them,

indictment and prosecution tormented them, while they have cried in half-truths to their unbelieving inquisitors that they were moved by forces they could not command and did not understand).

"They shall cast their silver in the streets" (even they who have worshipped at their monetary shrines shall come to understand the deceitfulness and frailty of the metallic promise of life, and renounce their faith in its power, disburden themselves of it as refuse of mis-spent longings in the avenues of the markets of the world), "and their gold shall be removed" (for a separation from sin, as a purging of uncleanness, abandoning the implement of power over the economic destiny of his brothers and the means to opulence in their desolation, substituting the principle of the equal sacrifice of service and the equal renunciation of rights of property, as a sin offering on the altars of race life of like kind and effect of and for every man): "their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord" (in the light of the judgment day, in the atonement, their money will not save them from sacrifice, or secure to them their power over the exchange through property in money, or accomplish their salvation in the eternal life or in the continuous resuscitation of life): "they shall not satisfy their souls" (their aspirations for peace of heart, tranquility of conscience, understanding of God's messenger in nature), "neither fill their bowels" (experience in nature's way the economic culmination of sustentation, the last ceremonies of the transubstantiation of the vital forces of human life); "because it is the stumblingblock of their iniquity" (to presume to state the equities arising from the intermingling of the lifelike qualities of service in production, the covenants of the transitional period of economic life, in a medium whose only life is the attribute of indestructibility of substance and whose only promise is value, a quality and quantity tenuous and unrelatable, of irregular and unpredictable perturbation, a thing of manipulation and vacillation; to describe an equation of exchange in terms of gold, disregarding the transmutation in embodiment of the vitality of life from flesh to economic goods by expenditure of time and energy, through a common reservoir of race life, to a restoration in sustentation of the flesh in assimilation of the energies so preserved and afforded by the consumption of those goods. This is the stumbling-block of the nations, the barrier to the fruition of labor in the rebirth

of the new race life, to the enjoyment of nature's bounteous provisions, the iniquity of all the ages of mankind).

The Contrast of the Natural Order

"As for the beauty of his ornament, he set it in majesty." (What thinking man has not marveled at the infinite variety, combination and balance of materials and forces, their interrelation and interaction and the laws that govern them, which have caused among other phenomena the development of human kind, the environment of nature for human life in the earth, the mutual involutions and related evolutions of the processes of life, biological and economic, which determine the characteristics of individual and race life? If order and grandeur are beauty, if circumspection, penetration and beneficence ornament intelligence, if power of will expressed in immutable laws universally obeyed denote majesty, we have before us the exemplary attributes of Divinity). "But they made the images of their abominations and of their detestable things therein" (they have been disobedient to admonitions of nature in her processes of life; in their unconformity therewith they have practiced abominations of lust and greed; made individual proprietary accumulation, not race sustentation, the motive of economic processes; made false images of gold of the relationships of exchange; made detestable their abuse of nature's provisions for life): "therefore have I set it far from them" (that they know not the joyous fulfillment of life ordained in the environment of nature, but have made it for themselves an unclean thing, a loathsome, diseased and disordered state of society).

"And I will give it into the hands of the strangers for a prey" (the facilities, institutions and goods of economic race life, by reason of their transgression, shall fall into hands strangers to service for power), "and will give it to the wicked of the earth for a spoil" (to the despoilers of the exchange for wasting); "and they shall pollute it" (and render it unfit to sustain life, an abomination of injustice). "My face will I turn also from them" (long centuries shall pass in their blindness to the likeness of God in nature's countenance, and they shall displease Him in their recalcitrancy to His commandments), "and they shall pollute my secret place" (the regenerative forces of human life though

secret from the world's intelligence shall be violated in hidden chambers of mercantile fornication), "for the robbers shall enter into it and defile it" (the pure blood stream of race life shall be diverted to vampire appetites and coagulated).

The Misgoverned Society Shall Find a Principle of Justice

"Make a chain" (halt these desecrations), "for the land is full of bloody crimes" (they who shed their blood of sacrifice in toil upon the land are robbed of their reward), "and the city is full of violence" (the market place is sacked). "Wherefore I will bring the worst of the heathen" (who deny God's will and purpose, obscure His bounties, perplex His people seeking His grace, misguide and misinform them with insidious propaganda of omission and commission in the guise of news and considered observation), "and they shall possess their houses" (maintain their hold upon the people's shelter and means of life by consigning them to an ignorant disinheritance). "I will also make the pomp of the strong to cease" (for even the strong shall be engulfed in the relentless concentration), "and their holy places shall be defiled" (the temples consecrated to the communion of life shall be overrun with money changers). "Destruction cometh" (they shall be cut off from the tree of life), "and they shall seek peace, and there shall be none" (they shall not find peace until economic justice between and within nations can and will be defined and observed. The basis of a great peace, the removal of the dominant causes of international conflict and intranational strife, is the composition, understanding and practice of economic justice).

"Mischief shall come upon mischief" (successive depressions shall annoy them), "and rumour shall be upon rumour" (the vain hope of a recovery beneficial to all shall tantalize them); "then shall they seek a vision of the prophet; but the law shall perish from the priest" (the doctrines of the church, designed and promulgated with a view to institutional perpetuation against which every prophet has rebelled, convey no message of life to a destitute people, but an exhortation to endure injustice, suffer the death of the flesh, bow down to earthly power, disclaim the process of economic regeneration as without the jurisdiction of the moral precepts of the Christian faith, abjure the

relation of the principal rite of Christianity to the natural process of economic race life), "and counsel from the ancients." (Governments shall be bewildered before economic forces with which they must deal and economic problems which they must attempt to solve, but cannot). "The king shall mourn, and the prince shall be clothed with desolation" (the forms of political government are not framed to deal with economic power or to dispense economic justice), "and the hands of the people of the land shall be troubled" (they of toil shall need wisdom in their degradation, a way to life): "I will do unto them after their way" (when all other counsel fails, His word shall sustain and guide them, in His wisdom shall justice come forth for He will consider the service of each man), "and according to their deserts will I judge them" (according to their several contributions of labor will He reward them); "and they shall know that I am the Lord" (the Master of creation).

The Reward of a Just Society

But he of the troubled soul, not content lest his insight of the equities of men in economic relations should perish with the closing of his eyes, could hardly forbear this further exposition of his meanings: "Again, when I say unto the wicked, Thou shalt surely die" (nature requires of you a measure of death in self-sustentation through race processes and facilities, but if you wickedly disdain this means of life afforded by nature, and strive with your brothers as to who shall serve and whom shall be served, you and your race shall surely taste of death in economic insufficiency); "if he turn from his sin" (eating his bread by the sweat of another's brow), "and do that which is lawful and right" (partake of the bread and wine as he has served to produce it); "if the wicked restore the pledge" (the promise made, the covenant undertaken in the mingling of the blood at the altars of race life, of the restoration to life anew after the ingathering of the harvest of the vine to the winepress; if the laborer or worker shall be recompensed in the terms of a medium of exchange which correctly describes and adequately preserves his equity according to contribution in the common fund of economic goods arising from race co-operation to a complete distribution), "give again that he had robbed" (surrender that

which he has seized by the exercise, through property in the goods, facilities and institutions of race life, of power over the conditions of need determining choice, value and price in exchange), "walk in the statutes of life" (ordained by nature's God in the processes of economic race life), "without committing iniquity; he shall surely live, he shall not die." If he will so repent, "None of his sins that he hath committed shall be mentioned unto him" (for no infraction of the ordinances of God quite compares with economic injustice, and if economic justice can be achieved, the many evils which proceed therefrom can be reduced); "he hath done that which is lawful and right; he shall surely live."

"Yet the children of thy people say, The way of the Lord is not equal" (they conceive men are not born equal): "but as for them, their way is not equal." (They, gambling upon the marts of trade, judge no man by his service, but all by the value of his property in the bargaining of the market. Their profane tongues speak no language known to God or nature. Their impervious minds cannot admit of the verity that, in the processes of life by which men live, biologic and economic, all men are equal, or that the degree of differentiation of individual capacities is inversely proportional to the degree of intensive and extensive co-operation of economic race life.) "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby." (Nature's way to life only through a measure of death in service is the criterion of good, equity and justice, a standard by which all men can compare themselves with one another.)

"But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." (The division between good and evil—in economic life in which a moral code has never been discerned—is not determinable by the intrinsic quality of human acts individual or collective, but by their relation to nature's processes of life, whether they produce or destroy life, obey or disobey the rules of action which are the avenue to life and which enlightened minds may discern well defined in the environment nature has provided. It is the moral philosophy of Christianity, where we discover the precept, to reward every man according as his work shall be contributed, that provides the principles for a moral code of economic life, because that philosophy is in conformity with the requirements of the natural

processes of biologic and economic life.) "Yet ye say, The way of the Lord is not equal." (Men have yet to learn that before the forces God commands, and in His infinite judgment executed in the inevitable movements of race life, their pride is vain, their powers puny; but in their precious gift of soul they are given to approach the throne of Infinite Wisdom.) "O ye house of Israel" (the chosen of God for understanding), "I will judge you every one after his ways" (and reward every man according to his useful contribution of labor).

The Development of the Messianic Principles of Redemption and Regeneration

The Christ, born of the blood which gave this impulse of truth to the world, heir to this enlightened philosophy; holding Himself to be the exemplar of its lofty articles, its detached judgments and its life-restoring ceremonies, and to be the fulfillment of its prophetic expectations, the expounder of the objectives of the law; in His body and in His blood exemplifying the lamb slain for the salvation of the world; teaching how through the measure of equality in service a people may be united at the altars of race life, may raise the standard of the blood sacrifice as the emblem of civic liberty, may find life everlasting in the recurrent restoration to a bountiful store in the market by the measure of contribution of service, and may obtain release from the curse of Eden and the bondage of Egypt in the laws of property in the goods, facilities and institutions of exchange; it was He who died as a lamb of the passover, in the supreme dramatic intensity of the cross, to engrave eternally in the consciousness of the world that in nature the only way to life is a passage of death for every soul. And this way may afford a more penetrating and understanding observation of the environment of nature for human life, a more fruitful source of enlightenment, culture and justice than any pronouncement the world has witnessed, to save men from the affliction of sin and the degradation of death.

We learn that we are conceived and born in sin. This does not mean that the function of biological reproduction within the ties of wedlock is sin, nor that the phenomena, substance and processes of the flesh are of themselves sin, nor even that this sometime earthly temple of the soul is the corporeity of sin. It means, rather, that the race has

come a part way up from the brute creation; that a finer instrument than any theretofore devised was entrusted to man to fit his kind to the environment of nature in the earth when the light of mind was kindled within him, and with it a kindred guide, a moral sense, a conscience. Further, it means that these powers, feeble though they were in their beginnings, have carried us thus far on the way to co-operative civilization, to a mode of life individually and collectively in accord with the statutes of nature; that the individual in his span of life pursues a course not greatly unlike that of the race in the quest of understanding and the attainment of self-discipline, that the teachings of the Master prompt our minds to envisage and quicken our consciences to seek the objectives of an abundant culture, an ordered, just and concordant peace.

A Reorientation of the Doctrine of Sin

Sin is not the intrinsic quality of an act. If an act be evil, unfavorable to the preservation and perpetuation of life, economic or biological—its evil quality may not be known to him who commits the act; or, if known, the committing of the act may not be within the scope of choice through the agency of the will. In either case, the essential ingredient of sin is lacking. But if knowledge of an evil act be attained, and if it lie within the scope of choice to do or not to do, then its commission is sin. In other words, sin is the failure to accord our action, individually and collectively, to the designs of nature in the ways of life, within the area where nature has released us to the government of our individual and collective will. The knowledge of good and evil is the knowledge of what action accommodates the objectives of nature, conforms to the biological and economic processes of life, as contrasted with the action that frustrates them and brings abortion upon them. Conscience will not inform us what is evil or what is good. Only reason can yield us this truth, for a too active or hypersensitive conscience will mislead and torment us in irrelevant or insignificant error, disregarding grievous wrongs. Once the mind recognizes nature's way to life, however, and the good appertaining to it, the moral sense may then enlist and fortify the will in the government of our lives, in order that we may experience good in the fuller measure and suffer less from our unknowing or

recalcitrant evil ways. This light of reason is beginning to dawn, this moral consciousness is just opening its unpracticed eyes. Sin then is not a distillate of squeamish tastes, not an instrument of arbitrary theocratic authority, the subject of ethereal discourse, the cause of judgment beyond the grave, but the failure to abide by those ordinances of life by which to fit our action individually and collectively to the biological and economic processes of life in the highest and best adaptation of the course of our lives to the environment of nature.

The Efficacy of the Commandments

Christianity has accepted the commandments of Sinai as the basic principles of social morality. And though the peoples of the ensuing ages have clung to them not for the authority that was claimed for them but because experience has continuously convinced us of their fundamental rectitude, there has been no adequate exposition of the philosophy conformable to the nature of human life underlying them, and which they but partially express. The philosophy that underlies the commandments is not composed in human thought but is laid in the depths of nature's reality, the expression of truth which can only explain their efficacy and out of which they must draw their life. So the development of customs of right dealing between men, according to the moral law, and the development of those rights that governments essay to protect or enforce, according to municipal law, lack conformity with their spirit and objective, and lack conformity with such a life-giving philosophy; they produce results in human life incongruous to such a philosophy and therefore incongruous to the commandments, which are as yet no more than an imperfect, elementary and undeveloped representation of such a philosophy.

The Sociological Import of the First Commandment

We have read, with some sentiment—but, alas, little understanding—the Master's response to a certain Pharisee, a lawyer, professing to be a scholar of the art of social living, who sought to entrap Him in some vagary of doctrine by asking which is the great commandment in the law.² To love the Lord God with heart, soul and mind is more than to

² Matt. 22:34-40.

experience aesthetic appreciation of or emotional reaction to the mystery of Deity, however intense or strong; more than to exhibit reverence in forms of public or private worship. It is the co-ordination and application of the endowed faculties of heart, soul and mind in broadened sensitivity, spiritual divination, and articulate reasoning to understanding the laws of nature governing life, economic and biological. It is, through the handiwork of God, learning of the personality of God and of the attributes of Infinite Intelligence exemplified in the universe of substance, energy and mind in ordered array, in the accomplished purpose of creation of the operation and expression of intelligence upon matter through natural law to produce in the earth at least an environment to sustain life. It is the adaptation of moral and municipal law to the laws and processes of nature governing and providing for life; and the yielding of universal consent and obedience to the laws and processes of nature so resolved in the laws and customs of men, in self-government individually and collectively for the achievement of the evident purpose of life in the environment of nature in the earth.

So loving God and acceding to His will require all the might of heart, soul and mind. Such a task challenges the stoutest heart, the most exalted soul, the most gifted and versatile mind, and it affords abundant incentive and scope of living to those of lesser powers. And the purpose of this is not to appease a jealous appetite in the Divine but to join ourselves in His beneficent objectives for our abundant life, our transfiguration from the beasts of the field to the likeness of His angels, His obedient and knowing servants in the earth. The purpose of loving God is to move in harmonious concord with the ordinances and processes of life toward the land of promise (where the promise to redeem from the death of service to the newness of life is fulfilled), toward the ordered state of society, the Holy City come down from God's covenant in heaven with us for obedience to His commandments, in the restoration of the race to the paradise in the earth, Eden.

This is in truth the first commandment, the first requirement of nature to individual and social life, the requirement without which life would cease and progress would be impossible, the law which alone distinguishes humankind in intellectual and spiritual power from the brute creation, the means by which, without or against or complementary to ready inherited impulses, we have achieved a degree of

adaptation of individual and collective action to the laws and processes of nature, and are yet to enter into a far greater and more propitious degree of adaptation, not else attainable. From this source of wisdom, if we are concerned with ourselves or our posterity, we must never become disconnected. It is the reality of realities, the compass of mis-directed minds, the eternal haven of wandered souls. The very springs of life are fed from its vitality.

Of the Second Commandment

The second of these great elemental expressions of truth concerning the adaptation of human life to the laws of nature is like unto the first. It is the deduction of wise and observing minds as to a rule of human conduct better calculated to guide men in those paths of life according to the laws of nature which lead to an abundant and continuous individual and race existence: to love our neighbor as ourself. A kind regard of him, a becoming attitude toward him, a will to appraise his virtues and discount his faults, not to hasten to condemn his motives or impugn his purposes, but to perceive his perplexities and his imperatives, to acknowledge the circumstances (economic or biological), that bend, shape or warp his aspirations, a disposition to offer him special aid and to comfort him in adversity—these may make his burdensome course of life endurable. But these fall short indeed of that appreciation of the processes of economic regeneration and of the principles of justice in economic co-operative relationship, the expression of which is contained in this ordinance of life.

To understand the limitation of one's natural power and how insufficient it is for one's economic salvation; to understand the natural consequences of race co-operation, the character of service, the interests vested by nature in the facilities and products of race co-operation, the characteristics of the common fund, its incoming and outgoing transactions, the stages of the cycle of economic regeneration; to be able to grasp those principles of good, conducive to the carrying of economic process to its intended and legitimate conclusion; to be able to state those principles of good in terms of the civil law; to attain a degree of voluntary obedience to such laws that will render them effective; to be willing that our neighbor should receive justice, and ourselves not

more than justice, that he, not we, should live by the sweat of his brow, as we by reason of our expended efforts; to attain economic justice according to the standard of contribution—these are steps toward loving our neighbor as ourselves. We cannot disdain to treat with him, for our lives are bound up by nature with his. We can fulfill the proper ambitions of life only by granting like advantages to him from the fruits of the co-operative enterprise.

What prosperity, culture, order or peace we have enjoyed in a state of society characterized by laws and practices in direct contradiction of this principle imposed by nature, has issued from an unwilling and unknowing utilization of this principle. What disorder or social disintegration we have suffered has followed hard upon our incorrigible disposition to disobey the plain mandate of nature, to close our eyes to the clear course of reason, to refuse to achieve the ends of race co-operation. Here is a substantial and fruitful analysis of sin, an instructive insight into the maxim that the wages of sin is death, the frustration of the natural earthly processes of biological and economic regeneration, for on these commandments hang the law and the prophets.

The Insight of His Teachings in the Life Process

The depths of this Messianic philosophy are not yet plumbed by any learning of theology, of political or economic scholarship, or of juristic authority. The really vital portions of His message have remained beyond our comprehension. The race has far to go in its development to approach His spiritual and intellectual stature, to become aware of truth in human relations by the rule of nature by which we may understand the significance of His teachings. Rather we have restricted and limited the scope of His meanings, diverted the obvious movement of His thought, perverted His aspirations for the life of the world to a realm of fancy of which we know nothing.

Not unaware that we should do this, He reproached us, saying, "Woe unto you also, ye lawyers! for ye lade men (by your laws) with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."³ (It is by reason of the law, not in the course of nature, that the burdens of some are imposed upon others; by the power

³ Luke 11:46, 52.

invested in rights of property in the goods, facilities and institutions of economic life recognized and protected by law.) . . . "For ye have taken away the key of knowledge." (They have not sought those laws which by adherence to natural equities and processes in economic life promote life and justice, but have denied such equities and processes. They have forsaken the spirit of service for the idol of inanimate things and produced death, denied the ceremonies of the transubstantiation of the vital energies of human life in economic regeneration, for the upholding and defending of the laws of property in the implements thereof. They have made property not contribution the basis of exchange, have made the accumulation of property, not the knowledge of and the obedience to the principles and fulfillment of the objectives of economic and cultural race co-operation in the sustentation of the race, the ambition of their lives.) "Ye entered not in yourselves" (into the natural processes of economic race life), "and them that were entering in" (who saw something of the environment of nature for economic life and sought to describe it), "ye hindered."

If He condemned the principles of evil in human actions and relationships, He laid the lines of the principles of good for minds trained to their perceptions when He said: "If any man will come after me, let him deny himself."⁴ (Let him forswear the ambition of reward unrelated to service, surrender rights in the goods, facilities and institutions of exchange unconformable to the equities measured by the contribution of time and energy in production, give up power to wrest in the process of exchange incomes not proportional to such contributions, power to control the economic destiny of the masses through property in such goods, facilities and institutions. Let him deny himself the desire for that purpose of the private accumulation of wealth beyond the needs of individual consumption and political or economic power not sanctioned by the consent of the governed expressed in representative government, and not accountable in its stewardship to them from whom it is derived.) And let him "take up his cross" (assume his burden of self-sustentation by taking his place in race co-operation, shed his blood on the altars of race life, undergo that measure of death required by nature to produce those goods indispensable or convenient to the perpetuation of race life, and expect justice by the measure of

⁴ Matt. 16:24.

sacrifice in exchange), "and follow me" (emulate the Master in the cause of life through death, in self-sacrifice, realize through Him the objective of economic process, regeneration, wherein our economy fails).

The Process Through Death to Life

"For whosoever will save his life shall lose it"⁵ (life is not a free gift of nature; life can only be attained or preserved by a measure of death in God's providence): "and whosoever will lose his life for my sake shall find it." (He who will, understanding the nature of economic process, assure himself, when he lays down his life in service, of his equity in the common fund of goods and facilities to which he makes his contribution, shall find the means to the regeneration of his life. To attain this objective such an equity must be recognized by law and protected in the disposition of such common fund according to the merit of service; that equity must be resolved in the restoration to life on the outgoing transaction by access to such common fund in the proportion of contribution. He who will so lose his life for His sake, in obedience to His beneficent admonition, shall find it again, shall experience the newness of life in the resuscitation of the body and of the spirit in each successive cycle of life.) "For what is a man profited, if he shall gain the whole world, and lose his own soul."⁶ (The life-giving and restoring elements are to be appraised above all the implements of economic process. Of what value are the world's goods if they be acquired dishonorably, if by their acquisition many suffer the encroachment of their sacred premises, the emaciation of their bodies, and the prostration of their legitimate expectations of reward?) "Or what shall a man give in exchange for his soul?" (The precious gift of life from God is above all other earthly consideration; it shall not be required in exchange except the equity raised by its sacrifice be scrupulously observed in the fullness of reward in kind and in like measure.)

The Measure of Reward Through the Measure of Contribution

"For the Son of man shall come in the glory of his father" (resplendent in the bearing of the message of the life continuous and the means

⁵ Matt. 16:25.

⁶ Matt. 16:26.

of its achievement) "with his angels" (with His followers tutored in the ways of life in the obedience to nature's laws by His instruction); "and then he shall reward every man according to his works."⁷ (By the merit of his service shall every man be judged, and in this judgment shall the reward of every man be determined.) "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."⁸ (There are always those among us, unmoved by justice, who, seeking to avoid making their sacrifices, shall escape this measure of death imposed by nature and shall impose it upon their neighbors. In this they shall not relent until that order and justice that He espouses are provided and preserved by law.) If the Churches, which have failed to reflect the teachings of their own several prophets in their full light, earnestly seek the highest moral issue of this or any day—that which concerns the very course of human life—they may establish the integrity of their position in social life by proving their understanding of the relation of Christian doctrines to social problems.

⁷ Matt. 16:27.

⁸ Matt. 16:28.

5

THE FURTHER CONSIDERATION OF THE EQUITIES OF CONTRIBUTION

A passage from Romans 2. The pattern of life's process. The manner of life and death, Romans 14:7. A moral precept fitting to nature's ways of life, 1 Cor. 3. The ways of economic salvation determined by natural law. The source of understanding of the life continuous. Contribution the source of compensation. The moral duty of the mercantile function. Contribution and reward the basis of economic life.

A Passage from Romans

PAUL, HAVING SEEN a great light, deprecated the blindness and stubbornness of the world to the dissemination and ineptitude to the discrimination of the truth, saying: "But after thy hardness and impenitent heart [thou] treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."¹ A recalcitrant disposition in rejecting nature's admonitory influences must, in the sure course of her immutable laws affecting social life, bring upon us the malevolent consequences of such disharmony, which we have not discerned in the relation of cause and effect. When we harken to the voice of nature and fit our wits to her idiom, we shall see what is expected of us and why, and understand that His judgment of our ways was and is inevitable and ever present; to us this shall be as a revelation of His righteous judgment, and our judgment day. The abuse of the facilities provided for the regeneration of life will, in the course of their cyclical unfoldment, produce disaster, individual suffering and malcontent, public disorder and a stagnant economy. We disdain to heed at our peril this high judgment of Infinite Mercy, "Who

¹ Rom. 2:5.

will render to every man (a reward) according to his deeds"² (his labor), for this is the criterion of justice according to the equities of nature. An economy built around this principle will accomplish the end of race sustentation which is the purpose of natural economic functions. The principles of economic justice and the means of accomplishing a proportionate distribution take on parallel lines in the development of a scientific understanding of economic phenomena. It is not necessary to do injustice to some in order that many may live. A general sustentation and economic justice are compatible and reconcilable. A general sustentation not only can be just, but is the principal basis of a sound economic community and a unified state. If distribution from the common fund were made proportionate to contribution thereto, then the distribution would afford a general ample measure of sustentation.

Paul echoed the ancient exhortation to obedience of the law which he found renewed in the Master's message with a greater promise of reward. The purport of the older writings was a warning of punishment or a promise of reward in the life within the pale of earthly environment; little if any concern as exhibited as to the nature or condition of life elsewhere. The record of the Messianic mission, though its inaccuracies and contradictions are lamentable and sometimes disturbing, introduces the thought that we should so live in this world as to prepare ourselves for life beyond the veil of death, a distinct departure from the older understanding of God's purposes and an indispensable progression toward a higher understanding. That there is hope for life beyond death is one of those concepts which may be found in the rich garden of Gethsemane, having consequences yet beyond the speculation of mortal mind. Our laws know nothing of life beyond death, and make no provision for it. We are still identified with the brute creation. It lives, struggles for its food, perpetuates its kind, and at last dies. It exemplifies those stages of life's cycle which may be described by the words Life, Labor, Exchange and Death. Beyond this it does not exist, makes no provision, and is in utter darkness. It was for the Christian gospel to suggest something beyond, to lay before us the unfinished cycle of life in Faith, Justice and Attainment or Regeneration.

² Rom. 2:6.

The Pattern of Life's Process

The life of economic processes is laid out by nature according to a similar pattern. We are born into life, and into its environment for production. Our bodies are fitted to the expenditure of effort required by nature to sustain ourselves. We labor, if we obey nature's suggestion. We exchange—if we obey her impulse—not only for purposes of biological regeneration, but also to overcome the natural inability of the individual to accomplish his economic salvation. In the efforts so expended we have given of the vital qualities of our lives, we have experienced a measure of death in service. Beyond this our laws promise nothing: nothing of reward, nothing of economic justice, nothing of the cherished hope of regeneration. That it is the obligation of society and the function of the law to provide and insure the completion of the cycle of economic life is a new thought. The idea that a man, when he lays his life upon the public altar, can repose faith in the integrity of the law, receive justice according to the merit of his contribution, and achieve the restoration to life in resuscitation—that lies beyond the reaches of present sociological speculation.

The Manner of Life and Death

Later we read from Paul interpreting the Christ:³ "For none of us liveth to himself" (by the nature of our beings we cannot if we would live refrain from co-operative effort together), "and no man dieth to himself" (if a man dies the whole world is concerned, if a man gives a measure of his life it is for the world, no man can serve himself, he can only make his contribution to the whole, give the issue of his labor, into a common fund as the only outlet for the same). "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord." (We live, and for life we die, as economic process and the environment in the earth for human life as God's handiwork in nature require.) "Whether we live therefore, or die, we are the Lord's" (His will is omnipotent in nature's way). "For to this end Christ both died and rose, and revived." (He is) "the first begotten of the dead,"⁴ (the

³ Rom. 14:7-13.

⁴ Rev. 1:5.

first to show us how through sacrifice, through death, life may be restored and the process of regeneration of life fulfilled). "That he might be Lord both of the dead and the living" (that both stages of life, the alternate transitory periods of life, lie within the domain of His will, His law and His doctrine).

Nature has not opened to some men to judge others. The limits of experience, of knowledge, of capacities of one man as compared to the vast range of human life is so restricted and inferior as to render him unfit to judge his brother either on the rectitude of his social relationships or on the merit of his contribution of service. Rather, nature has judged us, so that, if we seek wisdom and judgment, let us perceive our several places in nature and find the broadest areas of our several lives that the properties of our beings will allow in a society not framed to elevate some and oppress the rest, not motivated by the principle of mutual opposition and extermination, but moved by a spirit of understanding reconciliation to garner the rich and pleasant fruits of an equalized and well-governed co-operative economic society. "But why dost thou judge thy brother" (by fixing a market value of his product deny the merit of his contribution according to his service)? "Or why dost thou set at naught thy brother" (by a system of wage compensation cut off his access to the ample provisions of the common fund in the production of which he has taken his just and proportionate part)? "For we shall all stand before the judgment seat of Christ." (We are all equal one with the other in accountability. By the same measure of sacrifice shall we severally escape economic doom: by the expenditure of time and energy in production and by the merit of the same.)

"For it is written, As I live, saith the Lord" (as my purpose in the environment in the earth is life), "every knee shall bow to me, and every tongue shall confess to God." (Every man shall serve the cause of life in service, acknowledge obeisance to nature's laws, observe her purposes, confess reliance on the natural processes of economic race life and praise the goodness of Providence.) "So then every one of us shall give account of himself to God." (According as each of us acquits himself of his obligation of self-sustentation, by rendering his time and energy in the common cause of production of a common fund of necessities and conveniences requisite to a full race life, he shall be judged and recompensed as nature's laws require.) "Let us not therefore judge

one another any more" (in the exchange by laws of property); "but judge this rather, that no man put a stumblingblock or occasion to fall in his brother's way" (that no man shall have or exercise, by laws of property, power to withhold or deny the equity of each contributor to the common fund, access to the same for sustentation proportionate to contribution. That an exchange conducted by means of a medium not related to service, but itself a subject matter of property and a commodity, shall no longer prove a stumblingblock to the masses in the realization of their equities in the fund of goods upon the market; that the power of property shall cease to be their occasion to fall from their high estate in nature as the children of God and heirs in the bounties of the materials and forces of nature and to the fruits of co-operative production according to the processes of nature.)

A Moral Precept Fitting to Nature's Ways of Life

The faithful of Corinth were unlearned in the truths depicted by word and action of the Great Teacher so that Paul could not speak unto them "as unto spiritual but as unto carnal, as unto babes in Christ."⁵ He fed them upon milk; they could not bear meat, and are hardly able even yet. If anyone doubt his own lack of Christian understanding and conduct, let him consider how he takes part in creating—or fails to aid in alleviating—envy, strife and divisions: these attributes of the carnal world which, as the beast acting in response to appetite rather than guided by reason, exhibit evil and darkness, pollute nature's channels and obscure her purposes. They who profess or acknowledge His name have so long refused their eyes to the enlightenment of the Savior that Providence might at least admit in its patience one more such generation. It was not so much for sweetness of disposition, for kindness of word and gentleness of action, that we were admonished to agree together and work in unison, but for a more serious reason: because in so doing we might fit our action to the laws of nature affecting the production, exchange and distribution of economic goods for sustentation and cultural attainment and thus know a state of life, an organization of society, higher and better than can otherwise be achieved.

⁵ 1 Cor. 3:1-11.

Those who work together work in God's name and for His cause of regeneration. So Paul wisely said: "I have planted, Apollos watered." Each can perform less than the whole—only one of the many tasks of production. No man is sufficient unto himself. The race in the environment of nature is sufficient to its life. Each man is sufficient to take such a part as will, with the aid of others likewise taking part, produce a fund of goods ample to the needs of all, individually and collectively. Only through the processes of co-operative economic race life can a man in any sense become self-sustaining. "But God gave the increase." He gave the enhanced productive power of co-operative effort which is not attributable to any of the participants but to the beneficence of nature in such states of environmental being as cause such increase. No man is entitled to take credit for the utilities arising from such co-operative effort, or from the bounties of nature's materials or forces. The only element of utility attributable to each contributor is his planting or his watering, his time and energy spent in some phase of production, his service. The forces and materials of nature do the rest.

"So then neither is he that planteth anything, neither he that watereth" (by comparison with the materials and forces of nature and the processes of economic race life, and the enhanced productive power of race co-operation, the efforts of a man to sustain himself are insignificant, and of all men so alike insignificant as to be equal in insignificance, and thus within restricted limits of variation comparatively equal one with another); "but God that giveth the increase." (We owe not so much to the barons of industry and finance, to Caesar, but more to God, to obedience to His commandments in nature, to the appraisalment of the equities of all men according to their several natural powers of contribution.) "Now he that planteth and he that watereth are one" (they are equal among themselves, intermingling their blood on the altars of race life according to equal measure. In such equality expressed in equal equities in the common fund of goods, united in social solidarity and concord, united by the covenant of exchange, looking to the exchange of labor on the altars of service, and the intermingling of the vital powers of the race for a new race life, they shall determine the character of the obligations of the joint enterprise). "And every man shall receive his own reward according to his labor" (by such measure

of equality shall economic justice be meted out as the base, the cornerstone of the social structure).

The Way of Economic Salvation Determined by Natural Law

"For we are labourers together with God." (By the application of the intermingled efforts of the co-operative race to the materials and forces of nature we are enabled to produce a fund of goods for our sustenance, convenience and comfort. The laws of nature, the known areas of which may be found in the several sciences, physics, chemistry, biology, for instance, governing the process of production, are God's part in production, the environment of materials and forces are His creation. If we produce as nature compels us, produce the products nature permits us, by the ways and means nature provides us, we must join hands with the handiwork of God. No man lives who can do otherwise though he may believe God's will is remote from him. All men must work according to His will for the perpetuation of life.) "Ye are God's husbandry, ye are God's building." (The business of economic life is God's means of economic regeneration, and they who engage in co-operative economic activity compose the society by which His purposes of life are fulfilled. The laws and practices governing that society, the institutions and facilities of that society, are His building. They arise from causes vested in the materials and forces of nature by the operation of Divine Intelligence, and must conform to those rules deductible from such characteristics of nature by a progression of human understanding through trial and error.)

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation" (the principles of social, economic co-operation, the practices, customs and laws according to which such co-operation is organized and operates in the accomplishment of the cause of race sustenance, the rights and equities in the relationships among men in entering into, engaging in, and participating in the benefits and products of such co-operation, best adapted to the frame of nature, to the utilization of her regenerative processes), "and another buildeth thereon." (The organization of society is not the handiwork of any man conceived to gratify his pride or greed. It

is the accumulation of the many generations of men who have made their several small contributions to the knowledge and understanding by which society is constituted.) "But let every man take heed how he buildeth thereupon." (It is given to man to obey, not to create; if he builds he must follow the plan drafted by the supreme Architect of the universe; the arch of heaven, the fullness of the earth, and the transubstantiation of life are his to model after.)

"For other foundation can no man lay than that is laid." The laws of nature are the quickness of life. The foundation of society must be laid on the lines of the environment of the earth in materials, forces and processes. Society is fundamentally economic in character, in the impetus of its organization, the range of its objective, the means of its functions, and in its fruits whether good or evil. If society is built according to the plan of nature it endures, to the extent it is so built it survives, if not it perishes, or in the parts not so built it decays. Nature destroys every evil thing, dissolves every mutinous pretense, but nature speaks solicitously to us in her Son, Jesus Christ. For in the philosophy of Christianity may be found the recognition of those truths adequately appraising the laws of nature in the environment of the earth by which society must be formed; if a society shall be built according as nature wills, it will prosper but it will be built on the designs of Christ's teachings; only by the application of His doctrines to the organization and functions of society can the race achieve eternal life, continuous sustentation and regeneration.

The Source of Understanding of the Life Continuous

For these reflections Paul drew indeed upon an ample source, and in these opinions he was supported by high authority, remembering the words: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."⁶ Nature's effect of dissolution is ever present, the process of change by disintegration is forever active; the passing of time even without labor creates need of food, drink and fuel; were the same to continue unabated, death should shortly ensue;

⁶ John 5:24.

need is the evidence of death's unfinished work. But without labor and the indispensable products thereof no way of escape from the relentless finality of death might be found, yet the very labor spent in such production intensifies the conditions of need and accelerates the process of death. They who offer their labor, therefore, on the altars of production are the martyrs to God's cause of regeneration to overcome the work of death. They have died in the Lord, and are the saints meriting heaven's reward, whose blood must be avenged, whose faith in the life beyond the death of service must be vindicated. "The hour is coming, and now is, when the dead," (they who have so long suffered the privation of their equity in the common fund of co-operative production, and have known the pains of economic death) "shall hear the voice of the Son of God. . . . And they that hear shall live. . . . The hour is coming . . . in the which all that are in the graves" (interred beneath the pile of wealthy accumulations and the weight of economic power derived therefrom), "shall hear his voice, and shall come forth; they that have done good unto the resurrection" (the resuscitation) "of life; and they that have done evil, unto the resurrection of damnation."⁷

Perhaps Paul recalled reading: "My meat is to do the will of him that sent me, and to finish his work." (The impulse of His life was to lay before the untutored, knowledge of God's creation, and to make His will manifest to His children, how sustentation such as He would offer might be had by adherence to nature's processes of economic life, not only by entering upon the course of production, providing a copious fund of goods, but by carrying economic process to its end, finishing the work of economic life and God's will.) "Say not yet, There are yet four months, and then cometh the harvest?" (It is not that the masses must strive for centuries under a crushing burden of imposition upon the market by profits, interest, rent and debt, hoping in the dim future to emerge into the sunlight which our economy promises but never permits them.) "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."⁸ The application of human energy to the materials and forces of nature will ever yield an ample sustentation; it could require but one season, so ready is nature to respond, to pass from the darkness of widespread want to the bright land of understanding and to the satisfaction of economic func-

⁷ John 5:25-29.

⁸ John 4:34, 35.

tions and the natural appetites of men in an equitable and widespread distribution according to contribution of service.

Contribution the Source of Compensation

"And he that repeath receiveth wages." Nature affords a happy and ample reward for compliance with her commandments, makes her will and our welfare one cause of life, bears not the inimical aspect of an enemy but the cheering countenance of a friend. But in another sense also these words are significant, since he that reaps, he who receives the products from the hands of the sower in the market place, must for his contribution of service be measured with that of the sower. If the sower receive wages for his labor so the reaper ought to receive wages for his labor by like measure; the measure and incidents of compensation should be the same for both. They of the mercantile as well as of the industrial groups must be judged in their contributions of service as a prerequisite to compensation. And he "gathereth fruit unto life eternal." (The outgoing of compensation is coincidental with the incoming of the fruits of co-operative production, the vast fund of economic goods gathered into the market place in which is invested the life and expended efforts of all members of the race intermingled, and in which is contained the vitality of the continuous race life, the hope of resuscitation and economic regeneration, the life eternal promised of God.) "That both he that soweth and he that reapeth may rejoice together."⁹ The fruits of race co-operation are hardly the special gift of God to merchants, their exclusive objects of property, they are rather the embryo of the new race life. The firstborn of Israel are sanctified to God and they that labor in production are His wards and receive the protection of His law. They shall enjoy with them, whom the law now appoints their masters, the benefits of the harvest to restore life, not that the buyer—the reaper—should rejoice and the seller—the sower—mourn, but that all who intermingle their labor in the cause of race life, in the production of the necessities of life, may rejoice together in the season of rest and refreshment at the close of the economic cycle.

⁹ John 4:36.

The Moral Duty of the Mercantile Function

"And herein is that saying true, One soweth, and another repeath." Society is the creature of race life not the puppet of a man. They who build add one stone upon another. Some must sow the seeds of civilization, others must cultivate its growth to maturity, and reap the harvest of social good. No man is alone in sustaining his life or the life of the race. If one sow he cannot reap, if he reap he cannot sow. Nature imposes a division of labor in production. But because nature so divides our tasks she does not grant special privileges to some. When one must sow and another must reap, the harvest is not by nature the property of the reaper but the common fund of both. They who engage upon a joint adventure must share equally the loss or profit of the fruits thereof.

"I sent you to reap that whereon ye bestowed no labour." Nature entrusts a vital task and imposes a sacred obligation on them who reap, who perform the mercantile function in the course of economic life, for they hold in their hands the power of life and death over the laboring masses, the race and themselves as well. Theirs is the duty to carry to its ordained culmination the process of economic regeneration in the distribution of the market's store to a hungry populace—not to shut the gates of the city, bar access to the abundance of the market, close the way of the tree of life and the paradise of Eden. "Other men laboured, and ye are entered into their labours."¹⁰ Receiving the products of other men's labour is not free of responsibility. To the process of production must be added those of exchange and distribution to complete the economic cycle. In the performance of these functions the merchant must join his labour with that of the producers and mingle his life with theirs. In the service so rendered the merchant is entitled to enjoy with the producer the benefits of the joint enterprise in the distribution of the market's store.

Likewise Paul may have remembered the gospel words: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."¹¹ The essence of life is not worldly goods, there are higher realms of life and culture than

¹⁰ John 4:37, 38.

¹¹ Luke 12:15.

may be achieved by possession of inanimate things. The motif of life, the transmutation of life's vital powers, is not the accumulation of goods; the means of economic regeneration in the transubstantiation of life are not the amassing of wealth. Private accumulation, the desire for profit, for accumulation, violates the purposes for which economic functions are provided by nature in that it causes much of the volume of goods produced for general sustenance to be withheld from distribution for the merchants' accumulation. Those laws and customs which encourage and permit private accumulation of the facilities of economic life, or goods in the course of the exchange, tested by natural law are evil and destructive and have so proved themselves. If economic life is only for private accumulation we will have general want, which we have; if it is for the sustenance of the race we will have abundance, which we have not known. Therefore, heed Him and beware of covetousness, for it will destroy us and bring nature into mourning.

Or again: "Whosoever drinketh of this water shall thirst again." The passion for the amassing of material things grows upon what it feeds; the appetites harmonious to nature cannot be so appeased. "But whosoever drinketh of the water that I shall give him shall never thirst."¹² If a man will understand the purposes and the operation of economic processes, that he owes his life and welfare to their provision by nature and to obedience to the laws that govern them; if he will understand that he can live only by permitting others to receive economic justice and himself no more than justice, that his place in economic society entitles him to no more than a share in the common fund according to the time and energy spent by him in aiding to produce it; then he can bring his appetite to conform to the natural requirements of his being for his better health, his greater welfare and contentment. When the appetite for the necessities of life by which nature prompts him to engage in economic pursuits for race sustenance is transformed into greed of accumulation it frustrates the purpose of providing such natural appetite, creates economic insufficiency and brings unnumbered thousands into the shadow of death. If he will acquire this understanding he will not thirst to accumulate wealth to sustain himself free from labor, but he will enter gladly into the tasks of production, refrain from

¹² John 4:13, 14.

accumulating the facilities of economic life and goods in the course of exchange, and will return with his fellows to the market at its outgoing gates and drink of the abundant water of the life continuous flowing from that vast reservoir.

"But the water that I shall give him shall be in him a well of water springing up into everlasting life."¹³ The processes of economic life, like the natural phenomenon of the conservation of energy, will, if nature's laws are obeyed, sustain themselves. Within men is contained the energy which, if expended in the channels commanded by nature, will reproduce life. If it is spent in co-operative production, it will produce a fund of goods wherewith the race may be sustained. Life contained in us is self-perpetuating if we will follow in the ways of nature. He is "the way, the truth and the life."¹⁴ Something of the light which must one day shine in the faces of men is discernible in the mysterious passages that contain these words: "They shall hunger no more, neither thirst any more . . . for the Lamb which is in the midst of the throne" (the Christ, as the symbol of life attained through sacrifice, governing them by His precepts of social justice) "shall feed them, and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes."¹⁵

Contribution and Reward the Basis of Economic Life

These as well as other everlasting passages from His message must have entered into Paul's contemplations on the scope and nature of the new faith, for they and his writings form the warp and woof of Christian philosophy.¹⁶ They were the foundation on which he chose to build as a wise masterbuilder. They seemed to him the sole principles upon which a sound social structure might be built. They were principles harmonious to the plan of nature for social life by which to adhere to the laws of life and its processes. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble" (if a man conceives that economic functions consist only of the accumulation of money or the products of the market, and if he fails to understand the

¹³ John 4:14.

¹⁵ Rev. 7:16-17.

¹⁴ John 14:6.

¹⁶ I Cor. 3:12-16.

full course of economic functions, and the adaptation of the laws and customs of his choice to nature's forms and objectives in economic life; if these substances for a time containing the vital spark of human life in transubstantiation be withheld from widespread distribution; then their vitality is soon lost in the decay imposed by nature and the waiting multitudes must suffer a second death); "every man's work shall be made manifest" (nature is not content to let man pass judgment on his own laws and institutions, on his own contribution to the cause of life): "for the day shall declare it, because it shall be revealed by fire." If man's economic practices, and the laws and customs which govern them, are not adapted to overcome the process of dissolution in nature they must reveal their own inefficacy in the privation and degradation which they impose. If dissolution is to be counteracted with resuscitation, if death is to be overcome by life, it will only be in the ways and according to the principles determined by nature. It is for us to choose either life or death. "And the fire shall try every man's work of what sort it is." Every man's contribution must be tested by the principle of the restoration of life. The institutions of economic life, the customs of trade and commerce, the laws governing the production, exchange and distribution of economic goods must be measured by the inquiry: Does it, or do they, aid in the production, exchange or distribution of a fund of goods to sustain life? The merit of contribution and the adaptation of human action to natural law may, by such means, be determined. "If any man's work abide which he hath built thereupon" (if his work sustain life, if the laws and customs of economic practice promote life), "he shall receive a reward." The merit of service shall insure its reward, a society founded on laws of economic justice will find its own reward.

"If any man's work shall be burned, he shall suffer loss." (If a man's work or the issue thereof be consumed to sustain life, he shall have made a sacrifice of life.) "But he himself shall be saved; yet so as by fire." The reward of service shall afford him a proportionate access to the market whereby he shall be saved from economic death unto the life continuous. The overcoming of the process of dissolution (fire) by means of economic process will assure us of the adaptability of our action to the plan of nature, and of the accomplishment of nature's

justice and God's will. "Know ye not that ye are the temple of God" (the abode of His will and intelligence, the means of organic society for the perpetuation of human life), "and that the Spirit of God dwelleth in you" (the means of understanding His purposes and of eternal life by obedience to His will).

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THE DEVELOPMENT OF THE PRINCIPLE OF CONTRIBUTION

The re-orientation of economic thought. The moral law deducible from the laws of nature. The passage of gold not a means of redemption. The philosophy of redemption. The means of redemption in economic process. The promise of life not ample to redemption. The promise of liberty not yet ample to redemption. Contribution not measured by bargaining. The objective of property accumulation. The use of property in the division of tasks. The primary function of use for trade. Incidents of property rights and functions of use for trade. The use and power of property in exchange. The power of price manipulation through property. The misuse of economic goods, facilities and institutions. Liberty an incident of economic regeneration. The power of property transverse to economic process. The relation of government to property.

The Re-orientation of Economic Thought

UNDERSTANDING ECONOMIC FUNCTIONS, forces and processes as they are involves laying aside such forms of thought as are strange to nature's truths, incongruous to her patterns and obstructive to her movements, however their familiarity or tradition may rationalize them to our minds. It involves sensitizing our minds to the perception, organizing them in the development of principles deducible from the environment for economic life; the progression from ethics through principles to a civil law co-ordinate to the natural order expressing the Infinite Will. These call upon those powers of discriminating the elements, interrelating their several divisions, and integrating them in a system of thought which becomes the investiture of kinship to the All-wise and a knowledge of God derived through the language of nature by which to build a state of society fitting to nature external to our beings and to the nature of our beings and altogether just and ordered. Nature draws

us to this consummation and does not condemn or betray us to the gnaw of desire or ambition for our good implanted by her within us. Our lack lies alone in not understanding how to fulfill the ordained ends of life.

The Moral Law Deducible from the Laws of Nature

Pausing in this entrancing bower, Peter called us to reflect:¹ "But as he which hath called you is holy," as the attributes of nature within and around us responsive one to the other are the infinite of virtue and irreproachable, the chancel of the Most High, as before this seat of wisdom and power do we all bow, ignorant and knowing alike, "so be ye holy in all manner of conversation," for since nature has willed that we shall converse, mingle our blood as we meet together in communion, in the cause of race sustentation, let us judge our relationships by a civil law cognizant of equities arising by reason of the environment of nature for economic life in the course of nature's social processes. "It is written" in statutes we cannot gainsay, "Be ye holy; for I am holy." Justice, order and peace are the vestures of holiness. "And if ye call on the Father, who without respect of persons judgeth according to every man's work. . . ." When we seek wisdom at His throne, we appear there as we are in nature, without the benefit of our accumulated earthly goods to outweigh the scales of justice in our favor, exposing our several insufficient powers before the mercy of Heaven. In the state of nature we can offer nothing but our time and the energies of our bodies and our minds as a contribution to the cause of race sustentation, in the production of a common fund of economic goods, nothing of the materials or forces of nature and nothing of the enhanced productivity of race co-operation. So that we may not be judged by the value of the products which come from our hands, nor our services by the value of other products in which are intermingled the materials and forces of nature and the powers of race co-operation, for which we always seek and sometimes take credit in the exchange; nor may we be judged by our position of possession or want thereof of the institutions, facilities and goods of the exchange.

". . . Pass the time of your sojourning here in fear." An appropriate

¹ 1 Pet. 1:15-25.

sphere of influence of Christian ethics is the affairs of this world, the relationships which we cannot but enter upon according to the environment of nature provided for our lives. Its jurisdiction extends not only over the marriage covenants that relate to confluence of the parental blood streams as the race is born anew, but also over the economic marriage covenants that pertain to the mingling of the blood of the sacrifice of service in the transubstantiation of the vital energies of life as the race accomplishes economic regeneration. Before these processes devised by His handiwork in nature we must bear ourselves as "obedient children," for we live not by the strength of the bone and sinew of our several bodies alone or apart but by the flow of life through the communion of the blood of all those gathered before the altars of service. As we move together through successive cycles of economic life in our years, we cannot as a race permit any to raise themselves above all the rest on the steps of the institutions, facilities or goods of race life or to judge themselves by standards of economic admeasurement different from those by which they judge us in the equities in the goods of the market or the facilities of economic race life. We should fear such maladjustment of the scales of economic justice, lest by disobedience to nature's laws of life we and those dear to us suffer the ignominy of want in body and in soul.

The Passage of Gold Not a Means of Redemption

Peter continues: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." The environment of nature for economic life in which we are entrusted with a bit of the eternal vitality has been so arranged that, although it has been invested with the possibility of the regeneration and the perpetuation of race life, it is not the lot of profane or complacent minds to discover its secrets or open its treasures, or to recognize or attain the goal laid by nature in society, though irresistibly and unwittingly drawn thereto by the attraction of nature's forces. The biological progression from brute creation, which exercises no appreciable determination in the manner of its life, to mankind, among whom there has appeared a limited but slowly widening scope of self-dominion, has witnessed our entry into

areas of communal life where instinct governing us in the past vistas of brute life furnishes no guide to the accomplishment of order and understanding in society but seems to impede them. The organization of co-operative society has no worthy counterpart in the brute creation out of which we rose. We are not equipped for its organization by any biological impulse with which the past has endowed us, or by what is called instinct or inherited predilections. We have not achieved enough understanding of the nature of co-operative society, or experienced sufficient acquaintanceship with the practices or institutions effecting both regeneration and justice to be adapted as yet in reason and emotion to the environment of nature for co-operative economic society.

By the channels of biological evolution through which we passed (which are but some of the multitude through which we might have passed), we have not been invested with those characteristics of action and reaction according to impulses within our being (which are only some of all or many that might have been invested in our beings), prompting us to enter upon co-operative society. It is necessary to discard those elements of behaviorism that are antagonistic to the natural processes of race co-operation; to develop lacking elements and to achieve the domination of our mental powers over, or their corrective or creative influence upon emotional functions appropriate and adequate to enable us to adapt ourselves to the environment of nature for race co-operation.

Though nature has led us by means of the incipient mind into primitive forms and later into more complex forms of economic co-operation according to hitherto unemployed laws and forces of nature, exemplifying new and untried ways of life, and has committed us irrevocably to a course of growth in co-operative society of great diversity and interdependence; still nature imposes upon us the problem of adapting ourselves and our society to such strange laws and forces, not by any time-worn grooves of emotional action or reaction but solely by the progression of intellectuality. In co-operative society we are trying new ways to overcome the dissolution of death; seeking redemption, by the forces springing up in co-operative endeavor, from the processes of disintegration and salvation from the degradation of sin.

The Philosophy of Redemption

But why the need of redemption? Why cannot we be born redeemed or not in need of redemption? In what state of nature are we born from which we must be saved? Is the race truly accursed through Adam? Must all not born immaculate be born into sin as babes? Into this ground penetrate the roots of theological philosophy—into an environment of nature that attends the birth and life of every man. Birth represents the interchange of movements in all nature's processes, the continuity of life accomplished by transmutation of life's vital powers in the presence of dissolution, the beginning of the lifelong encounter with the paralytic creep or truncheoned stroke of death to overcome the work of disintegration by natural biological and economic processes.

We are appointed by nature to meet not alone the wasting of the flesh and the fatigue of spirit, but all those constant or recurring conditions of need of body and of soul from which (despairing of their satisfaction, as a fitting expectation, by the instrumentations of society) we seek relief or solace in some practice, creed or philosophy of abnegation of these earthly appetites, of resignation to these abjections of which society is unmindful and to which it is unresponsive. Or we seek relief in enjoying order and beauty discovered in some scientific study or in artistic or aesthetic appreciation of phases of nature unfashioned and undistorted by human hands, in contrast to the disorders and misadaptations of society; and we want peace and rest in communion with the Master-builder amidst His wonderful creations. From this effect of nature we need a means of redemption, or life will cease or stultify.

The Means of Redemption Lies in Economic Process

But redemption, the restoration to life in its fullness, cannot be accomplished simply by taking thought. Between this need and this goal in nature lie all the misunderstood forces, processes and functions of economic life, all the problems of adapting the institutions, practices and laws of society to the environment of nature. Man in the present stage

of his evolution is born poorly equipped to command economic life or to adapt his society to nature's laws. In this sense he is born in sin, not yet able to perceive nature's ways, to accomplish her purposes, or to employ her implements to the ends of justice and regeneration. In his conceptions of rights between men and of the structure of society, he draws upon the psychology of the brute. In his practices of exchange, he moves by the impulses of antagonism, killing and devouring of his foe. In his institutions, he expresses the ambition of overlordship by force, the compulsion of need applied through property. In his laws affecting economic life, he sanctions the division of the spoil according to power rather than the granting of reward according to merit.

The Promise of Life Not Ample to Redemption

It is said we are endowed by nature with certain inalienable rights and that the first is life. Though it is indispensable, it is not enough that the constitution underlying the political structure prohibits taking life without due process of law. Society is formed to do more than to protect our bodies from destruction, for no man may by his own hand fulfill the natural expectations or satisfy the natural desires of life. Society is formed to open through race co-operation vistas of life hitherto unknown and undreamed. It must recognize and provide the political power to develop and establish a state of society adapted to the natural forces of collective action, the functions of economic life and the processes of economic regeneration—and employing them. An economic society must be formed that will afford equal opportunities of service, provide compensations according to contribution, equalize the incoming and outgoing transactions of exchange, and employ in the common weal the materials and the forces of nature, the enhanced productivity of co-operative effort, the institutions, facilities and goods of economic life. An economic society that will grant a means to life in such a state will heed the possibilities and the intent of nature. But if it is used as a subterfuge to deny to all but a handful, life and those areas of life that we earnestly and from a sound appetite desire, then its promise of life is empty.

Society was economic rather than political in its inception, has always been economic before political and so, in the nature of things, must

always be. Political functions are only one of the groups of economic functions and they have no purpose except to serve the economic functions. Society is formed to enable the race to raise itself above the station of the brute creation through the enhanced powers of co-operative action. It was formed to enable the race to supply itself economic goods not otherwise producible; to satisfy growing needs to derive and increase knowledge, disseminate learning and culture; to overcome the living death endured by need; to attain objectives of which no individual has ever been capable—to live the fuller, richer life ordained in nature's open ways.

The object of economic endeavor is to achieve regeneration; to meet the needs that life's decay imposes and to pass through the periodic shadows of death anew into life; to expend one's life in common with all men in the course of production; and to be restored to life upon the distribution of the goods of the joint effort. This fundamental purpose of society to the economist is regeneration, as we have observed; to the lawyer it would be justice; and to the clergyman, redemption. To this call of nature, the voices of the whole race may rise in common response—may sing in unison the praises of heaven's name.

The Promise of Liberty Not Yet Ample to Redemption

Another of the great promises of society in its fundamental law—namely, liberty (behind whose auspicious cloak many cunning and selfish designs are hidden) still lacks that scope in which its higher blessings may be experienced. We are taught that it means freedom from arrest and from involuntary servitude imposed by force; the right of peaceful assembly, freedom of speech and of the press; the privilege of worshipping as we choose; the right to petition the government for redress of wrongs. These and other guarantees of our federal constitution, inestimable to a people capable of self-government (though won by the struggles of many generations against seemingly impregnable power and though secured in the face of a bewildered array of practical observations and theories of the social state, representing them as unnecessary or impossible of achievement), have become so natural to people in America that their lack would be unthinkable. Of these liberties denied to many peoples of the civilized world we can yield not

a whit. We can never hold them in any lesser reverence than our fathers from whom we inherit them. But as they dared to make great contributions to the cause of liberty, so we—resolving to lose nothing of what has been gained—will become aware that the ultimate expression of liberty has not yet been attained, and that its most beneficial rewards are economic rather than political. As yet the principles of economic liberty have not been formulated; its practices are unconceived.

Economic liberty in the negative sense means freedom from economic oppression, the oppression that is generated by the methods of bargaining now in use in market operations, principally the exchange of goods as private property between individuals or groups according to value: that is, the exchange of goods according to the interplay of needs between those bargaining with their goods in their hands to sell or withhold. In the positive sense, liberty means, in part, the opportunity to enter into the blessings of a distribution of the market's store, as diffuse as and not more unequal than the pouring out of energy and the giving of time that, intermingled with the forces and materials of nature, are the source of its provisions.

Contribution Not Measured by Bargaining

It is vain to consider what distribution would result if all were to bargain from their several conditions of need before nature, unaided by cunningly contrived commercial weapons; although it is doubtful that such a distribution according to relative natural conditions of need would approximate distribution according to merit of contribution. It is true that the natural relative conditions of need tend to equality, but they are not a test of economic justice; they do not measure what sacrifice is made to refuel life's fires on the public altars to the cause of individual and race sustentation in the process of production. The fact of the matter is that men are not satisfied to bargain with their fellows according to the needs nature has imposed on them, nor indeed according to their several contributions. They desire an advantage yielding a large profit, and they contend in the market for such an advantage. The means devised to acquire the advantage are the laws of property. The goods of the market are subjected to exclusive private domain, and in that domain are employed principally as a commercial

weapon in bargaining. Thus the bargainer gains economic power that does not belong to him, and the scales of exchange are tipped to his profit.

This is, however, only the beginning. The facilities of exchange—land, the implements of production, and money—have impressed in them a good part of the vast economic power of a co-operative society. To bring these within the private domain yields their possessors incalculable advantages upon the market; and it removes them far from their natural conditions of need, at the same time reducing their adversaries in the struggle to the condition of weaklings. Beyond the facilities of exchange lie the institutions of exchange, which in a co-operative society of great intensity acquire huge proportions. These are built upon every important avenue of industrial, mercantile and financial traffic. They are formidable to the individuals who must deal with them as competitors, employees or customers; to any association of persons, employees or customers, who seek to cope with them; and even to the government of the people. These institutions also become a part of the private domain and alter, out of all reasonable proportion, the bargaining power from the relative conditions of need of their possessors.

The Objective of Property Accumulation

The motives that impel men to gain the ownership of the goods, facilities and institutions of exchange are not single or unmixed. Desire for power with all its psychological antecedents, gratification of pride in position with its attendant affectations and privileges—these and other cogent motives may be assigned. But the principal motive, which is fortified by the greatest natural imperative, is the satisfying of individual needs. In the incipient stages physical things are reduced to possession directly to serve the needs of persons. They pass from the natural state to the person putting them to use. They are altered or improved from their natural conditions only by the efforts of the person consuming them.

The Use of Property in the Division of Tasks

But man has never known the imaginary state of perfect non-cooperation. As one of the means by which anthropoid creatures become

men, they were impelled into a society in which partial co-operation was introduced with varying degrees of success not only in family life, fundamentally economic, but in some form of tribal or communal life. The elemental characteristic of all such simple forms of co-operation was the division of the tasks of production, so that a man and his family did not take from nature or produce only their own necessities but "exchanged their produce with their neighbor," as economists put it; or more accurately, mingled their time and energy in the common cause of individual sustentation in a common fund of goods passing through the exchange, as nature has it, for their several requirements.

The Primary Function of Use for Trade

Such division of tasks introduces the primary function of use for trade, the passing of goods through a course of exchange. The true motive of such primary functions of use ought to be to utilize the natural phenomenon of enhanced productivity by co-operative effort to provide for all participants in the co-operative production. But the motive, as perverted by a short-sighted and misguided human ingenuity, is to employ goods to serve the functions of use for trade by buying and selling them on the market for monetary gain and property accumulation, for power, authority and dominion.

A great distinction exists between a man's serving the function of use for trade by producing or merchandising economic goods without any claim of property in the goods themselves during his association with and use of such goods—his service to the co-operative whole being recognized as entitling him to a compensation commensurate therewith—and a man's performing the function of use for trade in relation to goods claimed and held by him as his property and thus deriving income by way of profit from trading in such goods.

Incidents of Property Rights and Functions of Use for Trade

The incidents of property recognized by our law arose from concepts and practices having their roots in the uses of goods for consumption and not for trade. Though we have progressed far in the practices of

trade, we have not yet understood its processes and have applied to it incidents of the law of property appropriate to the functions of use for consumption. The more important incidents of rights of property for purposes of consumption have to do with that undivided use of goods in the many ways of their consumption that require exclusive dominion over them with certain limitations necessary to the general welfare. The natural functions of use for consumption require in some cases an extreme measure of exclusive use and dominion; in other cases they require lesser and varying degrees of exclusive dominion or the mingled possession and use by two or more persons; and in still other cases at the opposite extreme, they require the common or public uses for consumption. The more exclusive uses are the more common and intimate, and they impress us the more deeply. They have been ingrained in our beings by untold centuries of historical and prehistorical life during which the influence of mind has been slow in developing. The less exclusive uses—the general and equal uses of certain economic goods in common—have a much later origin and are offspring of mind by an indulgent nature.

It was easy then to pass from the functions of use for consumption to the early and simple functions of use for trade without appreciating any distinction drawn by nature or without imposing the application of other incidents of rights in relation to the uses of economic goods. It was hardly to be expected that the practices of exclusive domain would not be extended beyond the uses of consumption and would not include the buying for trade and the selling for trade and thereafter all that follows in their wake. They who initiated the co-operative processes of economic life, like those who afterwards greatly developed them, were not aware that the incidents of property necessary and appropriate to the uses of consumption were not only unnecessary but obstructive to the uses of trade. They did not know that such uses as are conducive to co-operative production are collective and undivided, not exclusive; nor that they require the recognition of equities according to contribution of service in production rather than by margins of profit on the buying and selling of goods as property. Nor were they aware that nothing is as inconsistent with the natural functions of use for trade in co-operative production as the power to fix or influence

buying price or selling price through rights of property, which resolves collective equities to the advantage of one and to the disadvantage of the other.

Just as the uses of property commenced with consumption, so the uses for trade commenced with trading of goods fit for consumption. But as economic society grew more complex, it became possible to develop and introduce many implements to aid or accelerate the movements of trade, and these became so indispensable to advanced forms of co-operation that economists could not say whether the co-operation produced the implements or the implements the co-operation. Again because economists did not perceive any distinction in the uses of things—for consumption on the one hand and for trade on the other—or in the incidents of property appertaining thereto, their thought and practices as to the incidents of property appropriate to consumption were in due course applied to the implements employed in the processes of trade and these became the private property of those who were able to acquire them for the conduct of trade. They too came to be bought and sold for profit upon the market, as well as securities representing a part ownership in, or a lien upon, the implements and facilities of exchange. The same practices were extended to the institutions of exchange when the intensity of co-operation required the development of firms and corporations, and these are now bought and sold upon the market for profit, with securities representing a part ownership in such organizations or their indebtedness.

The Use and Power of Property in Exchange

Not only is the private domain in such goods, facilities and institutions of exchange and the buying and selling them for profit foreign to any sense of contribution, but it is alien further in that their possession is employed in the exchange to effect a disparity in the conditions of need between their possessors on the one hand and their non-possessors on the other. This disparity is so great that though the employees may outnumber their economic adversaries several thousand to one, their combination for collective bargaining does little to raise them above an inadequate subsistence; and though the consumers may outnumber the same antagonists several hundred thousand to one,

they are still mulcted on the exchange in order to provide profits, interest, rent and dividends for the possessors of such goods, facilities and institutions, although these rewards are unrelated to their contribution. Such is the economic power of property; and in this power and this property we seek redemption from need by the vain conversations and the mode of dealings on the rialto, that we have received by tradition from our fathers.

The power of property on the exchange, by perverting the use of goods from the satisfaction of needs and the use of the facilities and institutions of exchange from the production and distribution of goods for the satisfaction of needs to bargaining therewith upon the market, has established levels of wages and of wholesale and retail prices so inter-related and adjusted that some men are raised on a pedestal of wealth and great income while the rest are eking out a miserable existence. The power of price control maintains the levels of income by profit, interest, rent and dividends above levels of income by wages, and it establishes between wages or wholesale prices on the one hand and retail prices on the other margins for such profits, interest, rent and dividends.

The Power of Price Manipulation Through Property

It is true that the power of price control through property is not ultimate or arbitrary in the extreme. There are natural forces at work to limit and check this power to fix prices, forces inherent in the economic frailty of the possessors of property as compared with the economic power of the masses. For the masses are not obliged by nature to endure the application of their collective economic power against their members one by one, and they have the strength to bring to destruction and disorder every scheme of distribution that denies the natural equities of service and frustrates the natural objective of race sustentation in comparative equality. While the power of property is great, the resistance to it, both economic and political, ultimately becomes so determined and desperate and acquires such potential as to overthrow the objective of the possessors of property by the exercise of the natural economic superiority of many over a few. Again, contention for possession of the goods, facilities and institutions of exchange

operates as a bar to an absolute or lasting power of price control through property. But so long as the uses of the goods, facilities and institutions of exchange are governed by the incidents of private property, so long will the scales of economic justice be tipped in a condition of unbalance. If co-operative production by disjuncture and contention produces an inadequate supply, as we have often seen, the possessors will reap the most and the disinherited of God's children the least; if, in spite of such mortal antagonism, the system for a time produces much, still the possessors will harvest the most, and the others will get little.

The Misuse of Economic Goods, Facilities and Institutions

In direct violation of the natural functions of use for trade are the subjection of the goods, facilities and institutions of exchange to uses of bargaining in the market and the employment of the utilities vested therein by nature in mingling the vital energies of all co-operating in their production, not to serve the supplying of goods for the satisfaction of the needs of them who have contributed their labors in production, but to extract their labors at the lowest price. Whereas the functions of use are a phenomenon of race co-operation and belong in the orderly processes of economic life, bargaining on the exchange is devised to serve the purpose of private accumulation for economic power and domination. The effect of bargaining under these conditions is to impose an unjust and unequal distribution through price control. The functions of use for trade are provided by nature to serve the public purpose of general sustentation. But using goods, facilities and institutions for bargaining aims at the contrary purpose of defeating the equities and withholding the sustenance of others for private gain. We may come to associate the perversion of the natural functions of use with the economic disaster, disorder and privation that have troubled us so much. This use of property is oppression and the denial of economic liberty.

Liberty an Incident of Economic Regeneration

The processes of economic regeneration through co-operation ordained by nature assured the way to freedom: freedom from want and freedom from the effects of oppression in the comparative equality of

men. Freedom is a requirement of nature to social justice and order, not an artifice of mind, nor an ideal rhetorically more beautiful, eloquently more moving than it is fitting to practice. If nature had denied us freedom, our plight would be dismal indeed. Rather it has been her promise from the beginning to our understanding obedience. But they who misuse the God-given name of freedom in order to justify their unholy dealings on the market to deny the equities of service in the common fund of goods produced for race sustentation, to deny opportunity to enter into the processes of service and reward, and to take credit due only to Infinite Wisdom as the source of all economic vitality, actually demand an unnatural freedom for themselves. They are few in number, and they countenance little or no freedom for the others, the many others. "License they mean when they cry liberty."

Any market in which the incidents of property involve its use for bargaining is in no sense a free market and produces only injustice and economic insufficiency. There can be a market free of oppression only when the goods, facilities and institutions of exchange are held within the public domain and when the measure of exchange is the contribution of service according to the rule, "To every man according as his work shall be."

The Power of Property Transverse to Economic Process

Because our civil law does not govern the functions of use for trade of the goods, facilities and institutions of economic life according to nature's intent, economic power is generated transverse to the lines of movement of economic process, and economic stagnation and privation is its deathlike and sinful culmination. When, by overwhelming pressure of natural economic forces and irresistible necessity of the general welfare, we take steps to decrease unemployment, to improve conditions of labor, to assure a subsistence wage, and when as a means of accomplishing these objectives we propose to set up or to insure fair competition in business, we fall far short of appreciating the causes of these evils: the maladjustment of equities in the materials and forces of nature and the products of co-operative effort. If, in such early measures of regulation, we acknowledge the uses of property to bargain in the market, what is the good of expecting fair competition? Have we not

already moved to solidify the existing disparity of need and the existing unequal and unjust apportionment of income and distribution of economic goods resulting therefrom? When we are able to define the natural functions of use for trade, and then translate them first into principles, and later into a civil law and common practice, we shall find freedom for power derived through property, a freedom that has never yet been known.

The Relation of Government to Property

Remembering that political functions are subservient to economic process, we must note that governments—the instruments of civil law—have drawn strength from the power of property rather than from the will and consent of the governed. Or they have been dominated by these economic sources of power, or have joined hands with economic power as a means of governing against or without the will of the people—or against the bewildered interest and inarticulate desire of a people that did not know its will. By this jointure of interests the governing group has been able to draw upon the people's substance and upon the increase of their labors. Many governments have exercised their political functions only incidentally or indifferently for common justice, the general welfare or domestic tranquility, but principally and aggressively for political dominion and economic aggrandizement. As economic power built on property grows, it is certain to involve the political satrap within its influence. By the nature of human need and desire, it attracts the envy or inspires the deference of the people's zealous servants.

So closely are political ambition and economic competence associated, so entirely complementary one to the other and mutually dependent one upon the other to achieve complete dominion and power over a people, that naturally the one has found in the other a most comforting bed-fellow, a delightful consort in the chancelleries and forums of the world. Governments, some of them without appreciating the significance or consequences of their acts, engage or seek the aid of capitalistic control to sustain themselves and maintain their authority. We have ignored this and have not cared to open prejudiced eyes to these unmistakable channels of power, to comprehend their significance or to contemplate their patent consequences in social living.

THE CONTRAST OF THE PRINCIPLES OF PROPERTY AND CONTRIBUTION

Property rights as the implement of power. The expression of freedom in the uses of property. The aspiration for liberty in economic relationship. Freedom of action determined by economic process. The prerogatives of property. The scope of individual liberty of action prescribed by natural law. The process of economic regeneration. The division of the functions of economic life. The uses of property must conform to economic process. The use of money must conform to economic process. The way of redemption lies beyond present concepts of liberty and property.

Property Rights as the Implement of Power

It is WELL to remember the means of the degradation of Israel in Egypt, how, aided and abetted by the political authority, Joseph conducted a shrewd manipulation of the provisions of the nation in the course of exchange, buying and selling; how, by subverting the functions of use for trade from sustentation to accumulation by price control, he reduced the people in three years to a state of economic dependency upon the political authority as the owner of all the material wealth and facilities of economic life. Pharaoh, head of the state, found augmentation of his power in Joseph, the master of the economic life of the people through the goods, facilities and institutions of exchange. While modern forms of government and of exchange may seem to alter the complexion of the co-ordination of political and economic power, their fundamental characteristics remain and their consequences are identical upon the masses of the people. Readers of history usually believe, partially because this was tacitly accepted by historians, that when a people is governed not as they chose or consented, the means of doing this is the power of arms. But, strange as it may seem, no people was ever long held in subjection solely by military force. The weapons of war were employed only to

seize or retain the facilities of economic life. If dominion so attained endured, it was directly through economic power reacting upon the possession of economic facilities and only partially or incidentally through military force. One may consider, out of the abundant material, the English feudal system to illustrate these comments.

As civilization has brought docility to the masses and an appreciable degree of obedience to established law among them, the control of a people through property has been greatly strengthened by the instrumentality of law and the general desire for order and peace. But today we find ourselves deprecating the plight of the underprivileged. We attempt to alleviate their destitution, knowing a higher station of life is possible for them. But we are unwilling to see in the ancient receptacles of power the chief obstacle to realizing for the underprivileged their several equities in the benefits of nature and co-operative race life. A re-examination of some passages of modern and ancient history in the light of such observations, may render clearer to our understanding the forces that have motivated and do motivate its course.

Let us remember that recently in one European government there existed a closed partnership of political and capitalistic power without the opportunity for the expression of the popular will. In another there existed a similar jointure with the proposed annexation of religious authority as an additional assurance of power. In another, a more or less democratic government recognized but exercised some restraint upon and regulation of semi-independent capitalistic control. In another, the power was not vested in any private capitalistic groups, and political forms were practically abolished; but power was exercised by a state-capitalistic organization without means for the expression of the popular will. These and other forms of government were based fundamentally upon codes or modes of definition and practice of the functions of use of the materials and forces of nature, the enhanced productivity of race co-operation and the products of race co-operation, of which there have been a myriad of variations and combinations. In our own nation, recent decades have seen in a Republican regime a tacit but thinly masked co-operation of capitalistic control and political power; for some years under a Democratic regime, there have been toleration and permission of capitalistic control with limited and ineffective movements toward restricting and regulating that control, but without affecting or disturb-

ing either the principles of property rights in the uses for trade by which the control was effected or maintained, or the distribution determined by this control. To follow and seek out the influence upon every human activity of the unnatural uses of property in all their dark councils, unaccountable pressures and profitable abortions of the new race life—that would be a dismal effort, revealing how men miscarry by law nature's economic process.

The Expression of Freedom in the Uses of Property

Freedom requires a just distribution of consumer's goods according to contribution. It requires that the uses made of the goods, facilities and institutions of exchange for trade follow the lines of the natural processes of economic regeneration; and that business enterprises have access to the facilities of trade and to goods in the course of trade essential to carry on their service in carrying forward such processes. These objectives of freedom can be accomplished without acquiring absolute property rights, without incurring debt, or privately raising money; thus assuring to the consuming public the enjoyment of the benefits of use in economic processes without greater cost to them than that equity of service convenient and necessary to providing and maintaining them. Freedom requires, further, the definition and exposition of those incidents of property best adapted to accomplish the consonant purposes of liberty and regeneration through co-operation.

The uses of property and the problem of human liberty have a direct and interacting relationship. Because the employment of property is indispensable to co-operative economic processes, the evolution of which is the only method by which life can be sustained, the incidents of the uses of property may describe freedom or oppression, or any one of their many strange intermixtures. Liberty, in minds fitted to the rationality of their own prerogatives resting on property, may seem an ideal well enough satisfied and an aspiration sufficiently realized by the masses in an economy that tends to bar most of their numbers from every broadening avenue of life, leaving them little but police protection from violence and the privilege of walking the streets; and that imposes effective restrictions on individual freedom except to labor for little. But liberty, to minds more alert to the scope of general freedom of action

possible in the orderly processes of nature, must mean the portal of that life of enlightened individual self-government in its wide areas, attainable only in the further reaches of the phases of Christian philosophy concerning the social order—of culture, peace and abundance which are its constant social end and meaning.

The Aspiration for Liberty in Economic Relationship

Liberty is a problem of social relationships, not a disjunctive description of individual rights in the absolute. We are prone to say that a man has a right to seek employment where and at whatever terms may suit him; that he may enter into any contract he thinks best. We say that the employer has a right to operate his business as he sees fit; the merchant has a right to buy and sell upon the market as his discretion prompts him and to make what use of his property seems to him most expedient. And we say that the inestimable social covenant of individuality, which reflects a part of the true greatness of the American Commonwealth, requires the unrestricted exercise of these and other rights that arise as a spectre to reason, a shibboleth of demagogues, and a cloak to conceal the power of economic overlordship. The strength of those who say these things, and the despair of those who criticize them, is the elements of truth in these sayings. But, though in part they are true, they have so co-habited with the most cunning of deceptions that they are not to be trusted to guide us in determining social justice and expediency.

There are some to whom these concepts seem to express the highest principles of social justice and who will in the full face of conscience follow them to whatever social extremity they may lead, though it means the reduction of the masses to penury and abject dependency. Others believe in these principles in the application by which they are expressed but forsake them or deny their operation, though they cannot see why they have ostensibly failed, when after long adherence to them social disorders and gross inequities multiply among us. Are there some whose economic position, powers or possessions prompt them in astute, selfish wisdom to cherish these concepts as a bulwark against the encroachment of the people into their economic privileges?

If the environment of nature in which we have to be born and the nature of our beings permitted us to conduct our lives in isolated family units without economic relations of any other kind, and if economic relationships involving economic processes and facilities were not indispensable to self-sustentation as a universal phenomenon, then economic action would illustrate somewhat the unlimited individual scope desired (so they say!) by impetuous souls unaware of the consequences of these natural limitations. The attributes of actual economic association are relative and conjunctive, not isolated and absolute. We must investigate and discover what balances of individual and collective economic action must be maintained to establish and preserve freedom throughout the co-operative processes of economic life.

Freedom of Action Determined by Economic Process

Freedom of action in human society has never been universal or unlimited in practice. If the law purports to hold freedom universally unlimited, the result is unrestricted freedom of action for a few but a very rigid and narrow limitation of individual action among the masses by the sequestration of the goods, facilities and institutions of exchange that the law permits. It is a grievous error to conclude that individuality requires the privilege of seeking power over a people, or that liberty necessitates the permission by law to exercise such power of economic destiny. Nature implanted within our beings impulses to rise to mortal conflict with such power. The aspiration for freedom does not find satisfaction in the permission to deprive others of its enjoyments. The problem is to explore the highest attainable general liberty of action for all. Nature has invested all men with the powers which, applied to the materials and forces of nature, render them self-sustaining. Production is the application of mingled human effort to the materials and forces of nature, aided by the facilities and institutions of economic life. The interaction of these natural agencies renders men self-sustaining by co-operative action for the general sustentation. But if the law separates and isolates these agencies one from another, there will be a lack of sustentation, and the natural reactions of economic life will not perform the functions for which they were designed. This separation

and isolation result from the private dominion of the goods, facilities and institutions of exchange and their subjection to private interests. Thus the laws of property violate the paramount laws of nature.

The Prerogatives of Property

The possessors of property by right of ownership, conceiving that they have "earned capital" within their control, or being indifferent to the means of its acquisition, take credit for the remarkable processes of nature by which the labor of the masses applied to the goods, facilities and institutions of exchange within their control produces the means of sustentation. So they maintain that they are the givers of all life and the great benefactors of the race without whom the masses must miserably perish. They do not distinguish the processes of economic regeneration unfolding about them in the uses of their property, to which they severally contribute not *all* the blood, of economic vitality which there flows in the transubstantiation of life, but only their own several sacrifices, from their own contributions of service. But theirs is nevertheless the power on their own terms to grant or to refuse the use of the goods, facilities and institutions of exchange, and to cause the race to look in their direction for leave to become self-sustaining. To such awful pinnacles of power carved as images, idols overlaid with gold, has municipal law raised a few lumps of mortal clay; frail, except in conceit, ignorant of the equities of their fellows, and selfish under their show of magnanimity.

That any group of citizens should be compelled or permitted to look to another group for sustentation by charitable relief disregards nature's plain mandate; it deprives a large portion of humanity of their natural birthright of free access to the materials and forces of nature to be employed in those processes of economic life by which regeneration may be accomplished. It bars them from entering into certain natural phases of life they deeply desire to experience. The denial arises, not from any insufficiency among the materials and forces of nature, but from the law which shuts the door in the faces of the many, making economic facilities the exclusive domain of the few.

The Scope of Individual Liberty of Action Prescribed by Natural Law

To broaden the areas of general individual freedom of action is nature's goal of liberty. To travel toward that goal we need to recognize and understand those areas in which individual action must be limited and those areas which must always be left open to individual action. Which areas belong to each of these groups in every department of human activity can be determined only by investigating the environment in nature for human life. As to economic life, we are likewise compelled to ascertain what economic activities must be limited and to what degree, and what others must be unlimited, so that individual and collective economic action will accommodate the natural processes of economic regeneration by race co-operation and at the same time keep open the avenues of freedom upon which all may in practice travel.

American life, it is believed, has better exemplified the blessings and social vitality of freedom than that of any other nation, but it was rapidly losing such claim to eminence by economic constrictions which were far along in their development toward a stagnant and parsimonious economy. American life has also demonstrated to our own people and to an incredulous world what can be accomplished by intensive economic co-operation. And yet now as their manifold benefits slip perplexingly from our hands, we seem to lack understanding of the life-giving principles of race co-operation or knowledge of how to maintain the ways of liberty. Concepts of an equitable distribution of the products and benefits of joint enterprise are quite foreign to our action.

Liberty and co-operation are great words; they bespeak great principles of human life and social relationship. But the thought content surrounding them in our times has obscured their real brilliance and restrained their natural potency. Instead of giving effect to principles suggested by both—determining the modes, areas and limitations of their several applications, defining their respective jurisdictions, reconciling them from their apparent and imposed incongruities, viewing them as concordant and considerable aspects of nature rather than as expressions of conflicting human interest and ambition—we have con-

ceived and practiced an economic co-operation that denies the liberty of the masses for the license of the few. We have followed toward a destructive culmination the concepts that liberty was principally defined in the accumulation of the power inherent in property and in its exercise; that co-operative society was the servant of the possessor of property and the institutions of exchange, rather than an instrument for regeneration of the co-operating race; and that individuality was the development of ego to the dominion over men and their institutions through the economic or political functions of society. In strange contrast to these imputations are the ancient words: "They that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant."¹

In two thousand years men have not learned the futility of the philosophy of accumulation for power. Economic life, both intranational and international, subjected to the interplay of vast and conflicting forces, has long resembled a maelstrom whose vortex is the struggle for possession of the goods, facilities and institutions of economic race life. Nor have men understood that the forces of economic life cannot be brought into harmony as long as this struggle chiefly prescribes the lines of operation and dominates the employment of such forces; that there is nothing here to unify or co-ordinate the forces and action of economic life; and that disorder and frustration have ever been its only culmination with mighty chieftains making vast accumulations among a destitute populace. And men have not yet learned enough about the environment of nature for economic life to perceive the advantages of an economy harmonious to nature's designs.

The Process of Economic Regeneration

Revitalization requires transition, transmutation and transubstantiation. The investigations of science into the properties of matter and the nature of energy seek to disclose how and why this elemental characteristic of life exists and affects us. But as a cause of economic life its influence is apparent to every observer who lets his mind dwell upon it. Transubstantiation requires the mingling of the blood. No man is

¹ Matt. 20:25-27; Mark 10:42-44.

sufficient to himself, he cannot procreate his kind without a confluence of blood, nor can he accomplish economic regeneration by his unaided hand or his own energies; only the mingled blood of the race can accomplish this. Race co-operation is a requirement of nature indispensable to the application of the mingled effort of the race to the materials and forces of nature in order to produce a common store of goods, and to the distribution thereof for sustenance.

These processes embody the will of the Creator of the environment of nature for economic life. Over none of these processes or their natural means can the will or interest of any man be dominant. They are God's gift of life, and of right they appertain to the whole race; and liberty requires that they be so recognized by the law. The dominant motive of economic life is race sustenance (not that the necessity for sustenance be the implement of accumulation); the prime consideration of the equities in nature of economic life is the measure of the relative contributions of service (not that a man be accounted great or little by the economic power inherent in the manipulation of his property in the exchange). Whatsoever philosophy will be chief among us let it be that which shall serve the natural and inevitable end of race regeneration through the processes of economic life ordained in the environment. Whosoever shall seek to raise himself to leadership among us, let him not gain power to govern through possession or control of the economic means of life. Rather let him, by his greater capacities to serve the will and welfare of his people, attain to a place of honor and responsibility and to the degree of place and honor suiting his merit as their servant.

The Division of the Functions of Economic Life

What are the means of translating these ethics to principles of economics? It is necessary first to investigate the processes and environment of nature for economic life, and then to understand them. Further, it is necessary to determine what organization of economic society is adaptable to them, and then to work for the reformation of society in conformity with that organization. The basic plans of such a society should provide for the division of economic functions into their natural groups, viz., industrial, commercial, financial and governmental; and provide also for allocating to such divisions the activities respectively

necessary and appropriate to them, for the mode of administration of the said several functions, for the relations between and interaction of these functions, and for the scope of authority and range of activity of each of the functions. Provision must be made also for the several functions of use of the materials and forces of nature, the goods, facilities and institutions of economic society appropriate to the several industrial, commercial, financial and governmental divisions of economic activity, to accomplish the end of general sustentation.

It may be said that such a program is beyond the range of human competence, and until now it has been impossible. But as we progress in understanding the purposes of God deducible from the environment of nature, not in faith believing, but in nature perceiving the way of economic salvation, we may take up the work to which we are assigned. Actually we have always had to deal with the characteristics of nature's environment for economic life that impose a division of economic functions along these lines, even in our hybrid forms, though the exercise of these functions now serves the ends of accumulation rather than those of sustentation. Economic activity has never been dissociated from these processes. But the manner in which it has been conducted has never permitted them to evolve to their natural culmination of race regeneration except in shunted courses; nor has it permitted the restoration to the individuals composing the great mass of the issue of their several contributions of service. It is our task to describe the divisions of economic activity and their several appropriate functions of use that are brought into view as our understanding grows, and that give ever higher expressions to the impulses of life and the aspirations of liberty.

The Uses of Property Must Conform to Economic Process

We have learned that incidents of property recognized by existing law do not conform to the natural functions of use, and that they are ill-adapted to serve the cause of regeneration, because they do not preserve or satisfy the equities of the several individuals and of the several groups engaged in the performance of the respective economic functions that arise from the outpouring of time and energy in the service necessary to the evolution of such economic processes as the yearly cycle of economic life progresses in the stages of production, exchange and

distribution. Instead the incidents of property are used as a means of ignoring and denying such equities arising from natural causes and processes by bargaining with them on the market to attain a degree of price control adequate to effect a distribution disproportionate to such natural equities in favor of the possessors of property. Redemption might be achieved by the restoration to life at the close of the economic cycle through access, in the extent of contribution, to the common fund of goods produced by the mingling of the blood in service with the materials and forces of nature; but this can never be done while the mortmain of property rests so heavily upon the exchange to adjust and manipulate it for private accumulation rather than for race regeneration.

We have also experienced harrowing uncertainties and bitter disappointments that might be endured with fortitude if they were necessary, or might be held in disdain if they were not a living death: the utter lack of assurance of security (which nature stands ready to afford, but our economy denies) against the adversities of want, sickness, disability and old age. And we have observed that the struggle for the private ownership, possession and use of property is an inept means of economic salvation, fulfilling the hopes of only a negligible and sporadic few. We have seen the inefficacy of trusting in imagined gods represented in wood and stone for what can only be derived by the transmutation of the vital energies of human life. We have deified those physical facilities of economic race life that are only incidental to the transitional processes of regeneration, and have denied and departed from God's ways of life. We are not redeemed with these corruptible things.

The Use of Money Must Conform to Economic Process

The corruption of the life-giving processes that are the burden of our argument is emphasized in the strife engendered by the impassioned and relentless quest for money. It has been generally admitted that the making of money is the object of economic endeavor. We scheme and contrive in a thousand direct and devious ways to provide ourselves margins, allowances and profits of money, to gather it, hold it and accumulate it as one of the facilities of economic life, to bargain with it in the exchange. These are not the natural functions of use of money;

these do not perform the function of stating the equities of the contributors of service in the processes of economic life evolving in the production, exchange and distribution of economic goods, and providing a distribution according to contribution; by these means those equities are denied, and such fluctuations and adjustments of price in relation to goods are effected as render compensations meaningless and fruitless. In corrupting things like silver and gold there is not the salvation which the ages have sought in vain.

The Way of Redemption Lies Beyond Present Concepts of Liberty and Property

The way of redemption is not to be found in the concepts of liberty or property that form the framework of our economic society. These are our vain conversation received by tradition from our fathers. To say that they have contributed little in the advancement of the social order is obviously untrue. But that they can carry or support us far beyond the attainments of this stage of the evolution of society is to hope too much for them. These concepts have spent their force, exhausted their genius and performed their purpose. New impulses are indispensable to save us from decadence and disorder, to impel society to progress toward adaptation to nature's laws of life, as the will of God commands, and as the forces of nature entreat.

There is no greater impulse than the blood of the new race life, wherein and whereby, "Behold, I make all things new."² The race is ever young by generation. The life-like stream of blood in each cycle of rebirth is revitalized from nature's abundant storehouse. The attribute of blood has attracted the awesome respect of every man who clings to life, for it contains the bio-chemical vitamins wherewith by sustentation life is refreshed, restored and regenerated. But the blood does not of itself possess this power; it represents but one of the stages of economic regeneration. So crucial is its intermediary function, however, that it may be said to typify the processes of economic regeneration, outgoing and incoming.

If we have access to the common fund of goods to withdraw from it the necessities that nature sends us to buy, through the employment

² Rev. 21:5.

of the functions of use for consumption there may be invested in the blood the life-giving qualities that must pass through its medium to accomplish their purpose or expend their force. But the economic goods that have passed into the common fund did not come there by nature's direction unaided by human hand, albeit her favorable environment has in all respects made it possible and prompted its doing. In the opening passages of the economic cycle it was necessary to pour out those energies that arise from the blood, make sacrifices of service, and mingle the blood of men on the altars of production to initiate the processes of progeneration. These are the only and inevitable movements of life's impulses. If we seem to find new impulses, we once again learn that we have strayed from nature's ways and must come to a new and further understanding of her eternal processes.

We have not acknowledged to ourselves or before God the measures or facilities of life. We have only partially and unconcernedly glimpsed the truth, being absorbed in our vain turmoil of internecine conquests. We have not known and are slow to learn how to adapt our society to the expression of nature's evolutions of life. We pass from one era to the next, destroying one bondage upon another, always ensnared again by the same power disguised in new garments. The rudimentary modes of action in economic society have been the same from the first. We cling to the original sin. We go to subjugation over the same roads, by the same methods, as in the beginning—the struggle for overlordship derived from property and maintained by it. The fetters that restrain us were fashioned in the ancient forge. The implement that drives us from nature's garden, the commercial sword which guards every way to the tree of life in the effective domination of price over distribution of the co-operative produce, is still raised against us to despoil us of our substance and subsistence.

8

THE PASSAGE FROM ECONOMIC BONDAGE AND DEATH TO LIBERTY AND REGENERATION

The classic example of economic bondage. Liberation by restoration to nature's way of life. The power to initiate economic process. The measure of contribution. The quality of contribution. The cyclical repetition of contribution. The industrial phase of the cycle. The sign of the blood sacrifice. The degradation of economic domination. The laws of darkness and death. The passover to the laws of life and light.

The Classic Example of Economic Bondage

WE HAVE RECALLED how, by astute market operations, Israel was reduced to bondage as the culmination in that dark hour of the principle, encountered first in the dispossession of Eden, that the uses of the goods, facilities and institutions of economic life permitted to private interests, groups and persons are chiefly resolved in utilizing the phenomena of economic co-operation to bargain in and to secure control over the exchange to effect a woefully unequal distribution. We may reflect that, though a people groaned for deliverance from such oppression, they were liberated, not by any means devised by themselves but rather by the intervention of a messenger of Jehovah, who taught them their strength and their master's weakness. Moses exemplified his teachings with a dramatic setting and inspiring spectacle commemorated these thousands of years, smote the first born in the midst of Egypt, and pronounced judgment against the principles of property in the processes of exchange by which God's people were enslaved. The latent power of the people to break the shackles thus fastened on them asserts itself periodically to the sure discomfiture of those who deem themselves secure in their holdings.

It is not sufficient to level the pretensions of oppression. It is necessary to adjust the ministrations of society so that power shall not accumulate

unaccountable and unresponsive to the will of the people, but shall flow directly by a medium appropriate to the expression of the collective will to the instrumentations of society for expression in the management and government of economic and political functions. Surely someone must have seen that a people suffering widespread privation and want in the midst of superabundant natural resources and ample productive facilities and institutions is actually oppressed and governed against its will by interests whose secret strength is their property. And they must have wondered at the strange futility of their poignant desire to establish recognition of their natural equities as contributors of service, a futility arising from the incompatible principles of liberty and of property and from the subordination of liberty to property. We are not the first to open our minds to such a patent truth.

Liberation by Restoration to Nature's Way of Life

The objectives of life are attainable only by natural economic process. The employment of those processes to attain such objectives for all the race is the true philosophy of liberty. But these objectives are not the free gift of nature. The opening passages of the cyclical processes of economic regeneration are the common and universal expenditure of time and energy, a sacrifice of life on the altars of production in which all participate in general ceremony. In the beginning of months,¹ in the first month, the beginning of the cycle of economic life in the spring-time, after the inanimate, cold and deathlike passage of winter, when the herbs expose their green tender shoots and the buds their delicate virginal beauty, and the pulse of life quickens, warm under the vernal sun, nature calls man to enter with her upon the delights of reanimation, to find her regenerative processes and their way to the continuity of life. The appeal of nature is addressed not alone to those who, since they possess the facilities of economic life, consider themselves the progenitors of economic life, but to all the race, every family, every house, for that is the veritable reservoir of economic vitality.

The initiation of economic process arises not so much from the activities of the money lenders, of the industrial or commercial employers, or of the actuating efforts of government, as from the entering by all the

¹ Ex. 12:2.

race, house by house, into the social compact, the economic marriage covenant whose objective is race regeneration, and into the co-operative application of time and energy to the materials and forces of nature in production. If we engage in such economic action, without defined and observed means and objectives of mutual and universal sustentation, we go into chaos. Order in human society is the creature of an understanding collective will addressed to the attainment of nature's objectives by the forces provided for that purpose. Peace is the evidence of obedience. Abundance is the fruit of adaptation.

The Power to Initiate Economic Process

As the head of each house enters upon the performance of his chosen task in his occupation, trade or profession, on the faith of the promises of mutual and proportional interest and participation in the burdens and benefits of production, taking his place among all those economic goods essential to a full sustentation, his product, be it a service, a good, or an indistinguishable part of either one, becomes invested with his life, with those attributes of his life theretofore possessed in his blood and well exemplified by a lamb of his care and raising.

The imperative objective in nature is resuscitation; the means suggested in our economy is accumulation, but by the environment of economic life, it is the transubstantiation of life's vital energies through the processes of production, exchange, distribution and consumption. Production is entered upon because it is the first stage of the processes provided in nature to overcome the ever-busy action of dissolution, to supply those needs, comforts and conveniences that render the cup of death a wholesome posset. The measure of the total contributions is that quantum of time and energy necessary in co-operative production to produce sufficient economic goods to maintain all the contributors (all the race), and the measure of the several contributions is that part of the total contributions of time and energy necessary to entitle each contributor to such a share of the common fund of goods as will maintain him in that standard of life to which his moderated desires impel him and which the rational and reasonable possibilities of nature can assure. Up to such a point economic action is the expectation of nature; beyond that point, it is the abuse of nature.

The Measure of Contribution

The measure of contribution of each house is its requirements for regeneration. It should contribute no more or no less, and for such contribution it should draw no more or no less. That is: "if the household be too little for the lamb, let him and his neighbor . . . take it" (one should hardly expect to contribute or draw beyond the requirement of his need, convenience and comfort), but "every man according to his eating shall make your count for the lamb"² (every man should allow space to his neighbor, opportunity to partake both of the burden and benefit of economic process to the end that all souls shall find the redemption from need in which they were all born). The Exemplar of this philosophy magnified to its true proportions this great principle in the words: "With what measure ye mete, it shall be measured to you again;"³ for in the nature of things it must be that each must give, and thereafter it shall be given unto him. The process is first sacrifice, then reward; first production, later consumption; first the expenditure of time and energy, then resuscitation; first death, then life. It is not to say: "After, therefore because of," but because the process of regeneration begins with exertion in the transmutation of energy and through transubstantiation ends in replenishment, sacrifice is the physiological cause of reward; the measure we mete by the rule of nature governs the measure of revitalization. By nature, the reward of all men can be no greater than the natural consequence of the sacrifice of all; and the reward of each ought to be no less than the natural consequence of the sacrifice of each, if nature's processes are not prostituted.

It was Newton who said that for every action there is an equal and corresponding reaction, and conversely that to produce a given reaction there must be an equal, interrelated and efficient causative action. If particular action in the understanding of nature is calculated in the manner of its performance to produce, sustain and perpetuate life, it will effectuate the same as a natural reaction; if miscalculated by ignorance or depravity, if diverted from the channels of action of such character to some other objective of power or accumulation, it will have its natural reaction in squalor and disorder. We will have death or

² Ex. 12:4.

³ Matt. 7:2; Mark 4:24; Luke 6:38.

regeneration in either case as a natural reaction to the methods of our action in undertaking the manipulation of economic process. The end of this is: let every man's work be according and fitting to his need, and in consequence his reward, to every man according to his work; let the organization of co-operative economic society be adapted to the fulfillment of the processes of economic regeneration, by appropriate action let this reaction devolve according to the laws of nature.

The Quality of the Contribution

Further characterizing the process by which life is sustained and liberty is attained, it is admonished that: "Your lamb shall be without blemish."⁴ Your offering upon the public altar shall represent for each of you contributors the highest and best product your developed skill and acquired knowledge enables you to make, for upon the merit of contribution depends, physiologically and equitably, the extent of reward. A general willingness and faith widespread among men in economic relationships to incite them to such mutual and worthy contributions would spring from hope rather than from a sense of reality, it is said. Such cynicism undoubtedly suits the economy that engenders so many hateful demeanors and spiteful actions, the economy developed upon the principle of dealing by interacting pressures of need, augmented by the manipulation of their related utilities as every bargain is struck on the exchange. An exchange that proceeds according to the fabrications of value rather than according to merit of service must necessarily witness the constant struggle to give the least and get the most, being blind to the maxim of ethics and the principle of sociology and biology. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto your bosom."⁵ The greater the sacrifice, the higher the rational hope and natural equity of reward to fill our lives with the joys of reanimation.

What is ignorantly practiced is miserably undone. When a people know nothing of nature's program of regeneration, nothing of the equities which the expenditure of time and energy raises in the common fund of goods flowing from race co-operation, and no more of the laws

⁴ Ex. 12:5.

⁵ Luke 6:38.

or institutions by which such a program can be carried to completion and such equities satisfied, its economic actions are filled with blemish, and its laws are spotted with discredit and disrepute. Thus the principle of brotherhood may be founded on even more substantial ground than that of Christian character and conduct: namely, that if Christian virtues attend the reward, it is as much multiplied as without them it is decimated.

The Cyclical Repetition of Contribution

These are not all the elements in the ceremony of the passover that show certain phases and stages of the processes of economic regeneration with which the theology of the New Testament is in part related. It is further commanded that the lamb shall be of the first year, or a son of a year. The cycles of economic life are fitted to the environment of nature in the earth, the seasonal passages from life through death to life, from spring and summer, through fall and winter to the rebirth or regeneration of all life upon the earth. The springtime marks the passover from death to life, from bondage to freedom, and from the darkness of uncertainty and unlearnedness to the light of the knowledge of God's purposes and the sureness of the salvation prepared for us. The sacrifice by which the rebirth of life, the entering upon the new cycle is celebrated is not of the accumulation of the past, but of the product of present labor.

Life has never been sustained by the possession of money, property or other facilities of economic life. These have been rather the means of shifting the burden of sacrifice upon the blood and bodies of other men to provide sustentation, and of denying in the same transactions the equities of those who have so spent themselves in the common cause in the hope of just reward. Life has only been sustained because year after year, by continuous cyclical processes of production, men worthy of the law's justice have poured into the exchange their blood and energies in their products, as the substance containing the vital powers and attributes of their life, upon the consumption and assimilation of which the whole race, and all men who live continuously and who escape the last death, have without exception depended.

The Industrial Phase of the Cycle

In treating of the opening passages of life's cycle, we are concerned first with industry; and later with commerce. It is necessary to produce goods before they pass into the exchange. The industrial function of economic life is predominant when the cycle enters upon its opening phases. The sons of industry, the heads of the several houses, families of the race, gather to lay their hands in unison upon the implements of production, to produce the year's supply, to replenish the exhausted granary. The products of last year's labor have or ought to have been consumed, or they have perished, or by nature they are perishable. Life is sustained by the consumption of perishable goods. By the changes inherent in the transubstantiation of energies, goods must lose their form, change their substance. If the goods did not perish, they could not be the medium of the transmutation of energy. If our energies should flow into goods in which they will be contained and never be yielded up, we should die; no salvation could save us. The degree of perishability is higher among the goods chiefly relied upon for sustentation, upon those serving the functions of use for consumption. Those less intimately associated therewith are generally affected by a lesser degree of perishability: those serving the functions of use for trade. There is no facility of economic life, however, to preserve which does not require the constant labor of industry, even land, even those thought to be most durable. Moreover, the investment of energies in the facilities of economic life is only an intermediate step to their ultimate passing into consumable goods, as such facilities are consumed in the production of consumable goods.

It is a most serious and fearful thing we do when we produce goods, when we consent that the life blood shall flow from us; for life is then weighed in the balance, in the scales of exchange. This is the most crucial passage of life, the mingling of the blood on the common altars of sacrifice. If we could contain within ourselves the forces necessary to our lives and live, then no man could impose economic death upon us. But because the natural processes of economic life compel us to let our blood upon the exchange and have it flow into the intermingled reservoir of race life, we are open to be destroyed by the manipulation

of the outgoing movements of the fund or by power over its movements.

That the lot of sacrifice should fall upon a son of a year is of further significance, for as the ceremonies concern the springtime—the time of reanimation—they are best identified by a symbol of rebirth: a son, through whom the race is revitalized and perpetuated. Other reflection brings to mind that each cycle of economic life finds the industrial ranks thinned by the loss of tried and worthy workers, but refilled by the muster of eager and vigorous youths, generation following upon generation. Life is ever renewed in and by the labor of the younger and the successive generations, drawn from every place and station of life by nature's universal need without discrimination and without favor. "Out from the sheep or from the goats," shall the lamb of sacrifice be taken.

The Sign of the Blood Sacrifice

The lamb taken by the offeror, as the goods upon which he bestows his labor must for a time be held or pass through his hands, is held from the tenth day of the first month until the fourteenth day, then is delivered into the presence of the assembly of the congregation, in the city, the central meeting place, the public market and place of exchange, there to represent its offeror that in its death he shall suffer a measure of death yet be saved to life. By the shedding of the blood of the lamb he is saved; by this means his blood is given into the channels of race life. As a token of the sacrifice of service, that he, the head of each house, has met the requirement of God's law in nature that life may be attained through a measure of death, he must "take of the blood and strike it on the two side posts and on the upper door post of the houses,"⁶ an emblem to all men of sacrifice to the God of all life, and of obedience to His ordinances, that the end of bondage and the time of liberty may soon come.

Within the house so consecrated they of Israel, the sons of industry, must that night, in the darkness of uncertainty as to the culmination of the process begun thus with sacrifice, eat the flesh of the lamb. By so doing they may learn in what manner the sacrifice ought to culminate:

⁶ Ex. 12:7.

in sustentation by the consumption of the goods of sacrifice. Not raw or sodden, unprepared for consumption, but prepared by baking they must eat it. With unleavened bread and bitter herbs they must eat it, to recognize the closing of the winter season of death and the age of bondage, and to remember that the worthy cause of life is not without its bitter potion, that life is not a free gift of nature. Remembering that the sacrifice is commensurate with the need, house by house, they must let nothing remain that can be consumed. No residue must be retained within the fund of consumable goods, all must go to a complete consumption, or to the dissolution which otherwise awaits it. In this manner are they prepared for the passover, so girded, shod, and with this staff of life to aid them on their way.

So prepared by sacrifice and by the emblem of the blood offering of service, in the midst of the congregation, those obedient to God's ordinance of life, to escape the visitation of the destroyer who should surely otherwise descend upon them, by that means became the chosen of God and the beneficiaries of the sacred law and of the covenant of redemption from bondage to liberty. By obedience they at once became the heirs to His earthly estate according to their sacrifices and escaped the doom that befell the disobedient.

It is reported that several hundred years of bondage followed the economic ascendancy of Joseph, a bondage imposed and maintained by economic means and for economic objectives, reducing the people to involuntary economic servitude, to the compulsion of service without adequate or equitable compensation. Bitter years were these in which the fruits of their labors were taken from them in the deceptively operated exchange while they were put off in scorn with the reproach that they were hardly worthy of their hire, years which grew more bitter, more oppressive as the accumulation proceeded to its inevitable conclusion, and as the exercise of economic power became ever more unbearable and unconscionable. When at last God's people, maddened by a degradation more fearful than death, invoked the wrath of outraged nature, they brought upon the heads of their oppressors the plagues of social discord and upheaval. But as a consequence, their masters hardened their hearts to the injustice they inflicted, would not let the people go out of their service, and held with all the authority of the law the means of their power over them.

The Degradation of Economic Domination

The position of those in economic power seemed impregnable, and the people despaired of liberation. They had not yet found the secret source of their masters' power. They had applied every corrective, restrained every outward abuse, resorted to many regulations, all without effect, until a man appeared whose insight penetrated the mysteries of economic forms and sensed not only the way of escape but the principles and the processes of economic regeneration.

By the laws of Egypt property descended from father to eldest son. Once by economic conquest the facilities and institutions of economic race life became concentrated in the ownership of a few overlords, they passed from generation to generation by inheritance and their power over the people with them. Primogeniture most aptly signifies the laws and practices of private property in economic facilities and institutions, by which a people may be disinherited from generation to generation and oppressed by economic power. When every other measure proved ineffective, Moses was inspired to prepare his people for a passover by the ceremonies we have briefly investigated, to inculcate thereby the primal causes of the perpetuation of life in the economic channels and the beginnings of the principles of economic justice. The race can escape bondage only by a higher knowledge of economic processes, and by joining together in the cause of liberty and regeneration.

The Laws of Darkness and Death

The passover midnight marks the passing of the laws of darkness and death and the coming of the laws of light and life in the organization of society, the end of the winter season in the economic cycle and the reanimation of the springtime in renewing the efforts of production, the recognition of the forces and processes of economic life by which the life continuous from season to season is assured. The passover by contrast represents the condemnation of those laws and practices by which the regenerative processes of nature, intended to serve race resuscitation, are perverted to the accumulation of power and dominion. At midnight after the consecration of every house of Israel to the cause of liberty and regeneration, by and only through the universal and equal blood sacri-

fice in service in the common cause of race life, the emissary of the sacred law passed through the midst of Egypt and smote all the first born in the land, save those of the houses showing the sign of the sacrifice. This deadly stroke to the pretensions of the accumulator on the exchange—stripped him of the advantage of his property in bargaining on the market and of his control of market operations to his profit; and it liberated the people from his power over their equity in the common fund, to misdirect the flow of the vitalities there stored in the transition of exchange.

The Passover to the Laws of Light and Life

If the law withdraws its grant of authority for control of the exchange through private property, some other and better mode of regulating its operation must be developed. The principles according to which this may be done are consistent with the natural processes of exchange. The interest of the law is now not the first born of Egypt but the first born of Israel, the sons to service; instead of the heir to property it is the generation of contributors to the cause of life. It is they who become sanctified to God, fall within the protection of His law, that their equities in and to the facilities and institutions of exchange shall be preserved and fulfilled on the principle of contribution. These become the heirs to redemption; their economic expectancy shall be met by the restoration of reward in proportion to service in due course. In addition the first born of beast was reserved to the Creator to bring the beast of burden, the implement of production, within the operation of the sacred law and out of the hands of the accumulator.

Of further significance is the consideration that by the sin of Eden the race was dispossessed of its rich estate which fell into unworthy hands, whereby the sword, the weapon of commercial combat, the price, was turned against the tillers of the soil to bar them from the tree of life, the market, in the midst of the garden. Now by the sacrifice to escape the penalty of this violation of natural law, the people are to escape bondage and to attain liberty again to enter the estate prepared by heaven's bounty, to regain access to the cultivated garden and its fruits. And the Lord God by his ministration will bring us into the land which He covenanted with our fathers to give us—a land flowing with milk

and honey—if we will keep our covenant of sacrifice which we made with Him. To this end we must keep this service of commemoration of the passover each year, in the springtime forever initiate the process of production according to His ordinance. Thus the facilities of production and the institutions of exchange are transferred from the private to the public domain to be employed and administered in the public interest and at the public will in the appropriate forms of representative government.

The road of development lies before us. It will not be an easy one, as progress has never been easy. It will not be without setbacks, failures, disappointments and discouragements. It will try our courage, our fortitude, our tenacity, more than the settlers of this great nation were tried. The obstacles of mutual understanding and self-discipline are more difficult than those of geographical barriers, for men have ever braved the latter to flee the former. Our servants will not always serve us well and may recant their better ways, and ask themselves: "Why have we done this, that we have let Israel go from serving us?"⁷ And our exponents of the status quo may become sore afraid and cry: "Because there were no graves in Egypt hast thou taken us away to die in the wilderness,"⁸ deprecating the advantage of progress in social forms by the specter of the difficulty of its accomplishment. They may remonstrate before the people saying: "Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians than that we should die in the wilderness." But Moses said: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today."⁹ A sign is given upon the hand, that a man may bear with him the proof of sacrifice and the assurance by the law of restoration to life as the sure culmination of the economic cycle. He shall carry from the altar not the token of a coin, the promise of gold, but the promise of redemption which the race will and alone can fulfill. And there is a memorial between the eyes, the understanding of economic process, a faith in the promise of salvation vindicated in laws and practices assuring their natural evolution of regeneration. And in the mouths of men is the Lord's law, praise of His Holy Name, observance of the laws operating in the environment of the earth for economic life, wherewith, with a strong hand they were brought out of the subjugation of Egypt.

⁷ Ex. 14:5.

⁸ Ex. 14:11.

⁹ Ex. 14:13.

9

THE PROBLEM OF ECONOMIC REDEMPTION

Still a need of this redemption. Gold not a means of economic redemption. The process a medium must serve. The raising of the common fund. The measure of distribution of the fund. Gold not expressive of this measure. Utility and value in relation to exchange. The opinions of potential value. Opinions of potential value and price. The manipulation of the opinions of potential value. The relation of accumulated wealth to price manipulation. The implements of price control. Gold or money one means of price control. Value of gold or money subject to manipulation. Implements of production another means of price control. The bondage from which a people needs release. The release of economic goods, facilities and institutions to a common fund.

Still a Need of This Redemption

DOES ANYONE DOUBT that we are not yet redeemed from individual and social misadaptation to the natural functions of economic life, from ignorance of its processes and of how to sustain ourselves in comfort and culture, from lack of understanding of the underlying simple principles of economic justice, from the want of social order and solidarity in revering and obeying such principles, from laws and practices that frustrate the fulfillment of economic regeneration in the restoration of reward according to service? The quality of truth that enlightened the mind of the founder of Christianity and impelled Him to indict the underlying and persistent evils in law and customs in social functions by this time should have led us to see that we are not redeemed with corruptible things, with practices causing or permitting the corruption of the substance passing through the exchange by which the transubstantiation of the vital energies of life might be effected, so that it does not sustain or restore the life for which it was produced by co-operative labor; that we are not redeemed with practices diverting the flow of the vital energies of life in the transition of exchange from the resus-

citation of the contributors to the surfeit of the property holder. This is the first and all-pervading social evil, the beginning of the multitude of social evils that plague us, the breeder of disorder, depravity and pestilence.

Gold Not a Means of Economic Redemption

And particularly we are not redeemed with silver or gold. These are not appropriate instruments of exchange. They are not suited to state the balance of services and goods, and the individual and total compensations in relation to all the products of co-operative effort passing into the common fund. They do not permit or provide for the operation of the exchange to its life-restoring culmination. Instead gold or silver as the sole means and basis of exchange, to perform the functions of a medium of exchange, provides the most ready method whereby control can be gained over market operations. So that, when such control over the exchange through the accumulation of gold chafes a government inclined to the people's interest, it goes off the gold standard; or when a nation of traders is threatened by a concentration of gold in some other nation or nations, it goes off the gold standard. The struggle over what shall be the incidents of a medium of exchange is a struggle over who shall control the exchange and all the fruits of co-operative production. Exclusive possession of the substance of exchange, gold or money, wherewith to bargain on the exchange, effects a vast disparity of need upon the market between its possessors on the one hand and its non-possessors on the other. This artificial inequality culminates in a distribution wholly unrelated to the contributions of labor.

The Process a Medium Must Serve

In order to know what a medium of exchange should be, we must be able to describe the processes of economic life to which it ought to be adapted. To make it a suitable implement, we must understand the task it is to perform and the conditions to which it is to be fitted and in which it must operate. Economic life concerns the transubstantiation of the vital qualities and energies that sustain us, body and mind. The cycle of the conservation of the energies essential to human life has

only a partial habitat in the human body. The larger passages of its evolution occur in vessels of nature outside the human body. Flesh and blood are its human substantiation through which life's energies pass, incoming and outgoing according to nature's laws. The outgoing of energy serves a part of the mechanism for the regeneration of the life forces. The energy which passes from one of our bodies must be mingled with that passing concurrently from other bodies. Such energies are thereupon embodied in a substance or related directly or indirectly to one. They pass from the embodiment of our persons to embodiment in economic goods. This is the first passage in the process of transubstantiation, the first stage of economic regeneration. The energies of all the contributors of the race are mingled in the goods arising from co-operative production, a step necessary to the regeneration of life forces. The energies of the several individual contributors are mingled together, and, by reason of the agencies of co-operative production they become intermingled with the forces of nature, exterior to and not flowing from our bodies, and by these means they become vastly multiplied.

This phenomenon promises to be one of the greatest facilities where-with human mind may open to the exploration of the race areas of civilized culture whose limits extend beyond our present powers of perception. Nature contains, outside our bodies, a complete cyclical mechanism for the regeneration of energy with which we must associate and which we must tap as a source of life. We draw from such sources quantities of energy infinitesimal compared with the vast quantities there operating, but, by development of co-operative production, quantities that are ever larger. The quantity that we so draw, however, very greatly outbalances the energy that arises from individual effort or race co-operation. Nature furnishes also materials invested with apt properties for the embodiment of the mingled energies of race co-operation and the forces of nature so engaged by human hands, to permit and to provide for such passage of transubstantiation. So the energies of our lives are maintained and multiplied, by mingling them among ourselves and with the forces of nature. The cyclical economic process of expenditure and resuscitation of human energy must be joined in productive interaction with those cyclical regenerative processes and with the contributing forces and materials of nature

external to the physiology of man in order to accomplish the continuous sustentation of human life through the medium of transubstantiation.

The Raising of the Common Fund

Service is a term that describes the giving of time and the outpouring of energy by the individual in the process of production. The channels into which the energies of service flow is of very high importance to the individual and to the race. The energies may pass into channels from which, in the course of nature, they will not return to serve the closing stage of economic regeneration. And although they are not in that case lost to nature, they have not acquired any utility by which such energies, enhanced by association with nature's forces, may reinvest the body; or, if they do have such utilities, they may by economic and legal controls be diverted from reinvesting the bodies of the contributors of service. If the return flow is checked, dissipated or diverted from those channels by which they ought to help complete the cycle of the regeneration of human life, then death will ensue. If one man's service were not by the laws of nature operating in the environment for economic life, obliged to be mingled with that of all other men in production and with the materials and forces of nature, and if each man could serve himself, then no common fund should exist. But because the co-operative application of human energy to the materials and forces of nature in production is a part of the mechanism for the regeneration of life energies, there arises a common fund of economic goods which, during the course of the exchange, contain the vitality of race life.

The compulsion of nature to co-operative production is very strong and has required the employment of a considerable degree of intellectual power. But while the needs nature imposes compel men to seek a return for their labors, nature has left them until now without impulses to accomplish a just and life-giving distribution of the goods of the common fund, but with impulses to cheat and rob their neighbors and bargain against them for its benefits. And nature has given into their hands problems of the principles and practices of distribution, to deal with which far higher powers of understanding must be applied in the course of social evolution. In the knowledge of nature's

economic processes, what principles of justice are there to be deduced from the processes, and what practices can be adapted to comply with them? Since the continuity of race life through economic regeneration is its objective, those principles and practices that enable this objective to be attained are good and just, while those that restrain the race from it are evil and unjust.

With this as a guide, let us reflect: first, that the common fund even in our ill-adapted economy is ample to race sustentation if a distribution is carried out within a reasonable degree of equality; second, that the physiological powers of the several individuals lie within easily defined and relatively narrow ranges of differentiation; and third, that the degree of variation among individual productive powers does not transcend the degree of variation among such several portions in distribution as would sustain the whole race individual by individual in comfort and culture. Let us also consider that no man ought to be born with any higher right in the materials and forces of nature or any part thereof than any other, and that, in this sense, we must be born equal; further, that no man in his life-time, by any rule of law or practice of economy, ought to acquire any greater right in them than any of his contemporaries, and that in this sense we must remain equal throughout life. A conviction that appeals to the impartial and understanding mind is that men ought to be born and live equal in relation to enhanced productivity of race co-operation and in the use of it, since that enhanced productivity can be attributed only to the joint effort of the whole and to the laws of nature determining this marvelous phenomenon.

The Measure of Distribution of the Fund

We seek a measure for distributing among individuals the goods in the common fund containing the vitalities for race revitalization, to complete the cycle of the regeneration of life energies. No man can claim as his own, against the interests of others, the energies invested in the goods of exchange flowing in the first stage of the process of transubstantiation from nature or the enhanced productivity of race co-operation. By any reason fitting to nature he can claim only an equity computed by his contribution of energy, his service in pro-

duction. It is true that this contribution of energy by the individual is infinitesimal compared to those energies flowing from nature and race co-operation; but since the contributions of every individual also are comparatively minute, we can find in such contributions a measure of justice. Infinitesimal as we may be in the cosmos, we can still take each other's measure.

As between men, justice can be done only by measuring their several equities in the common fund by what comes from them severally. Aside from the laws, materials and forces of nature, the cause of transubstantiation to serve the process of regeneration lies in individual contributions of service. The vital forces and qualities of our several bodies and of our blood pass with the materials and forces of nature into the goods of exchange. Our bodies and our blood become the bread and the wine of the market place. By the sweat of his own brow should every man eat his bread. The breach of this earliest commandment has driven the race from the market, and from the common domain; obedience would restore it. The element of service is the common and indispensable attribute of all contributions and of all the goods of the market. By distribution for consumption of the bread and wine, the products of co-operative production into which materials of nature by the confluence of the blood streams of human life and from the vast arteries of nature the energies of life have freely flowed in transubstantiation, the cycle of the regeneration of the life energies is accomplished. In the assimilation of the bread and the wine, their vitality passes into the flesh and blood of the new race life. Bread and wine again become flesh and blood in economic regeneration.

The measure of distribution is the measure of contribution. Such a measure is a medium of exchange. It is a measure of the contributions upon the passing of economic goods into the market and of the equities of all contributors to the common fund in the goods therein contained, and a measure for the distribution of such goods in the proportions and to the extent of such equities. The natural function of a medium of exchange is to keep account of the outpouring of energy, individual by individual, in the process of production, the first stage of transubstantiation; to state thereby the total quantity of contributions, to state the relation and proportion of each of the individual contributions to the total and of each individual contribution to each and

every other individual contribution; and to furnish the standard (not deviated from nor warped nor manipulated in the fluctuations and changing hands of money or goods) by which a just and revitalizing distribution may be effected. Such a medium of exchange can be developed only on the concept of service. Any that is not so formed and employed cannot serve the natural function of a medium of exchange or the cause of economic regeneration.

Gold Not Expressive of This Measure

Experience has demonstrated that gold will not redeem us from the economic death to which a chaotic, restricted and disproportionate distribution condemns us. Gold cannot evaluate the contributions in the processes of exchange. Its characteristics of indestructible substance, stable and limited quantity, and peculiar yet particular utility are not fitting to this purpose. The possessory attributes to which it lends itself give no aid to this function. It is said that gold has a standard or fixed value, and that therefore it affords an instrument for the measurement of value, a common denominator of value. But here is no substantial or common ground and no stable base of exchange. As we have seen, value is the experience and the degree of the satisfaction of want. The wants gold will satisfy are entirely dissimilar to the wants that other goods will satisfy. The only avenue of relation is the kind and degree of the several needs which influence the choice of the satisfaction of one need before another. The only mode of comparison of one value with another is need, a phenomenon determined by conditions ever fluctuating in their relation to individuals and between individuals and in groups, localities and time. An extent of value today is increased or diminished tomorrow; the extent of need and the relation of needs undergo constant and unpredictable changes from day to day and from year to year. The supposition that gold can measure value in other goods is utterly without foundation, a deception as cruel as it is mystifying.

A specific need at a given time, under particular circumstances and in a selected individual, will largely differ in degree and in kind from that of a like or unlike need in other persons, at other times, or under other circumstances. The possible combinations of these elements of

need present an infinite number, resist computation or determination, and prove themselves unpredictable in occurrence. It is said that statistics will furnish a solution where a large group is involved. But experience has shown that when, as under the economy in force, the conditions influencing need fluctuate in a way that cannot be determined, the statistics likewise fluctuate and become uninterpretable.

The passage of time, the inevitable expenditure of energy, and the disintegration which they involve, so deplete this fleshy tenement that, if life is to subsist thereafter and death is to be averted, it must be replenished. This imposition of nature is experienced in the physiological and psychological aspects of need. Not only does nature acquaint us with need, she provides the means to satisfy it, not by plucking the delicious fruits of an unpruned and unattended bower, but by treading together the wine press in the city so that its co-mingled blood may become the reanimating wine in our several rewards, by inculcating knowledge of the component processes of economic regeneration. By the process of production, the energies of all the contributors become mingled together and with the forces of nature, in materials supplied by nature, such as bread and wine. And they for the time being, in this transitional period, contain the vitalities for restoring life. They possess the qualities which, by use or consumption, are capable of satisfying need.

Utility and Value in Relation to Exchange

The capacity to satisfy need is called utility. Now, not everything into which human energy is poured has utility, for energy may be unwisely spent and may escape the channels of economic regeneration. Some goods, such as air and sunshine, may possess utility without the application of human effort; but goods of this description are rare indeed. It is the concern of cities to prevent, by labor and attention, the obstruction of light and the pollution of air so that they become economic goods to the extent of the application of such co-operative effort. Most things possessing utility which are employed to satisfy need are economic goods by the application of a co-operative effort that is indispensable to their production, and by their passage into the market. To be adaptable to the exchange and to be accepted from the producer, economic goods must possess utility.

But it is apparent that the degrees of utility of various economic goods vary irregularly in proportion to the human energy devoted to their several production. Their utility may be ascribed to nature, or to the enhanced productivity of group co-operation, or to individual effort—most likely to all of these in varying proportions. No two economic goods are alike in these proportions, and even the same goods may not be alike—one group compared with another group, produced in different times, places or conditions. The qualities possessed by a good are preservable for a time; and the utilities there vested are inherent qualities of the good. However, the need it is capable of satisfying may fluctuate in intensity or in repetition of occurrence; but the good—during the time in which its utility can be preserved—retains its qualities, and the degree of its utility is not increased or diminished. For instance, bread and wine, during the time they may be kept fit for consumption and without deterioration, will furnish only a definite quality of good substances or qualities.

But what, then, is the relation of utility to value? When a good that possesses utility, the capacity to satisfy human need, is used or consumed by an individual for that purpose, value is accordingly experienced, the measure of value being the degree of the satisfaction of need. This is the true definition of value. But the degree of satisfaction that one individual will derive from an economic good possessing a certain kind and quality of utility will differ from that degree which such individual will derive at various times and under various conditions and from that degree which other individuals will derive at the same or other times and under other conditions. This variation is due to the physiological and psychological irregularities of taste and desire, and is subject to the social, ethical and aesthetic persuasion and restraint upon the admissibility of desire to satisfaction.

It has been observed that as goods increase in volume, the last added units are met by needs of lesser intensity and thus express a lesser value in their consumption. But by this factor the last goods are not lessened in their intrinsic utility, although their consumption for a time may yield a lesser value. The conclusion cannot be drawn from this circumstance, however, that the value experienced by the consumption of a quantity of goods is to be measured by the value derived from the last unit consumed. Marginal value does not measure total value. All

goods consumed yield value in their several degrees, and these must be added to determine the total value experienced. Value is not the expression of the quality of a good, but the biological experience of the satisfaction of need in its consumption. Utility is an inherent quality of a good, the potential capacity to satisfy human need.

Value cannot be experienced beyond satiation. Because it is conceivable that a given person at a given moment of time may be satiated as to a particular good, economists have made the deduction that at this point such goods lose value, and therefore lose price. But economic life cannot be analyzed by considering such moments of time; it is a flow of life, a part of which is the unending influx of need. In a given cycle of time, a certain community of persons will need (and can experience value from) a determinable quantity and variety of goods. It is the purpose of an enlightened economy to provide the quantity and variety of goods that will afford, not the perfect satiation of all need at all times, but a reasonable and acceptable degree of the gratification of need.

Value should not be confused with demand. Need plus useful goods make possible the experience of value, but demand supposes need plus the capacity and willingness to purchase. Need may be great but demand for certain goods at a given price may be lacking because the means of purchase are lacking, or because other goods are preferred to meet the need. It is characteristic of our economy that widespread needs in many classes of goods go unsatisfied because there are no means to purchase, in spite of unused capacity to produce. This condition exists because price and wage levels are not equalized. If the capacity to purchase were equal to the capacity to produce, the influence of need and the experience of value would cause production to be expanded to a point where value is equalized by labor. That is to say, production would be increased to the point where the labor required to produce goods is balanced by the value experienced in their consumption. Expressed in another way, the capacity to purchase is equal to the capacity to produce in a market where all goods pass out at a cost only of labor, and where all buyers give in the exchange an equivalent labor in their contributions to that required in the production of the goods they purchase out of the market. Value is the means of comparison of the pleasure of satisfaction with the burden of labor. Goods

in the course of exchange cannot be so consumed, and cannot thus express a value.

The Opinions of Potential Value

Every person impelled by need to seek goods that possess the utilities to quench thirst or appease hunger attaches to such goods, by processes of thought and feeling arising from the physiological and psychological aspects of need, varying degrees of importance, and forms from time to time opinions as to the several degrees of satisfaction that might be derived from their use. We must, then, make a very important distinction between, on the one hand, the experience and the degree of the satisfaction of want arising from the consumption of goods, which is the essence of value though it resists measurement and standardization and, on the other, the opinions formed by one or more individuals as to what satisfaction might be enjoyed by the possession of goods not yet acquired. The variability inherent in these opinions, as to persons, time and conditions, is infinite. In forming these opinions as to the potential value of goods, all the variable physiological and psychological aspects of need come into play: the idiosyncrasies of pride and taste, the vanities of the ignorant, the discrimination of the informed. How far we stray, individually and collectively, in our psychologies of potential value from the realities of nature, no man is wise enough to say, but on that unstable foundation our exchange is supposed to rest. In this reflection, that the exchange is conducted by a medium professedly involved in these disjunctions and uncertainties we may find much to explain the chaos of endless and uncontrolled economic upheavals.

Let us consider for a moment the most important consequences of these psychologies of potential value, in relation to the principal laws and customs governing the exchange under our economy. We trade in private property according to our several opinions as to the potential value of goods. All these several opinions we attempt to reduce to expression in gold, and to state these opinions of potential value in money. Gold is translated into money by laws that fix the ratio of a quantity of gold to a dollar. This translation is thought to express in dollars the relation of gold in potential value to all goods. The sup-

posed expression of these opinions of potential value in gold and then in money is called price.

Opinions of Potential Value and Price

But there is the same lack of definite relation of price to value as there is of utility to value, and of either or both to opinions of potential value. Neither need nor value, or any of the opinions of potential value, is susceptible of admeasurement by any standard, not to say a common standard. The only common attribute of these is the quality to affect human decisions of choice by several individuals and at various points of time. These decisions are as different in complexion and potentiality as their several variable, environmental conditions, physiologically and psychologically. Need motivates a desire to experience value, but to a variable degree in different goods, different persons and different times. Need moves the buyer to choice; potential value in the goods held by the seller attracts him. Need of the buyer's money attracts the seller and moves him to choice. The environmental condition of each, the financial status, the extent or lack of possession, all these affect these several values, needs, opinions of potential value and choice. Price is the result of the myriad interacting choices made according to the several opinions of the respective bargainers as to the potential value of goods on the market, in turn influenced by the conditions of need. The conditions of need are in their turn greatly influenced, alleviated or aggravated, by the possession or nonpossession of goods and money and of all the other facilities and institutions of economic race life. An exchange conducted under these laws and practices is in constant state of disorder, sometimes small, usually great; it is the servant of accumulation and of the accumulator.

These opinions of potential value are vulnerable to every influence and manipulation that is contrived in the market place. Sales pressure, publicity, advertising and propaganda—in all their forms, from cunning and effective to ludicrous and repelling, informative or deceptive or in part both—are significant but of less importance in directing the flow of exchange by their influence upon the opinions of potential value. Speculative ventures in “sound” investments holding hope of profit or security against adversity, the lure of futile business ventures,

the wastes of human effort and the materials of nature in pathological ambitions for wealth or power in any and every degree—these are of greater influence upon such opinions. The disadvantage in which most members of the public are situated, in being unable to know or learn of the good or bad qualities of any product, its capacity to meet its representations, its suitability to the purposes it is claimed to serve, its ingredients, composition or methods of compounding or fabrication, enhances their gullibility and encourages their parasites. But more powerful over the opinions of potential value than all these or any others which may be brought to mind, are the laws and practices of private property.

The Manipulation of the Opinions of Potential Value

How different would economic conditions be from what we know if all men appeared in the market place, each in his natural condition of need, to bargain with the products of his labor to get the necessities of life! We are always ready to suggest—what is true—that there are inequalities in the inborn capacities of men; and just as ready to assume—what is questionable—that the ultimate distribution of the goods and benefits of co-operative economic endeavor is proportional to this native inequality. Some men can bring more and better goods into the market than others. As this is true, in careless minds, the results measure themselves. Then, too, some presume that unequal distribution results only from unequal capacities to produce, and not unequal force, cunning or deceit.

If the distribution of economic goods were to proceed according to the variation of individual capacities to produce, no one could reasonably complain, and all should live in comfort. But because it has been reasoned that the degrees of inequality of productive capacity might be measured in our economy by the inequality of distribution, we have been spared the effort of proving that the latter is proportional to the former, thus closing the discussion at its beginning. And economists say, too, that the native inequalities are accentuated by the division of labor, but they do not say by co-operative production, since it has not occurred to them that perhaps, if individual productive powers have been increased simultaneously with the intensifying of co-operation, the appar-

ently over-average productive power of some may be ascribed largely to the co-operating race. Were the inequalities of the productive capacity of men rewarded proportionally in the distribution of consumable goods on the outgoing transaction of exchange, the "inequalities of wealth" would be moderate and acceptable to every reasonable mind. But the laws and practices of economic society permits this inequality to be rewarded by private property and possession of the goods, facilities and institutions of exchange, and so the relatively slight inequalities are magnified and remagnified until all the economic power of the earth is wielded by a few hands. Wherein does this power of accumulation lie, to gather such momentum in its fell course?

The Relation of Accumulated Wealth to Price Manipulation

Accumulation begins with the possession of some of the goods of exchange, their buying and selling as property. Out of this emerge certain figures who, like Joseph, providing or finding for themselves favorable places upon the market, establish industrial and mercantile houses through which goods pass in the exchange. Like Joseph in Egypt, they buy at a price and hold the goods awaiting a favorable market. By such means the goods upon which all people are relying for continued life are stored in the merchant's granaries and are parcelled out only at his pleasure and in his interest. It is not mere possession of some goods that gives power, but possession of goods in quantity in the passages of exchange at the incoming and outgoing gateways, and of the higher relative quantities of goods in relation to the whole supply. These beginnings arise from small surpluses of business and, in some more successful cases, they gradually develop with care and sagacity into considerable aggregations of goods in trade and money. When such business concerns acquire fair proportions, their influence upon the market begins to be felt, and with growth it becomes quite pronounced. During this formative period the advantage of the possession of goods in the course of exchange grows from little or nothing to something notable. The advantage Joseph secured by his possession of all the corn in the land of Egypt illustrates the nature, but not the extent of the influence of mercantile concerns over the exchange. No mercantile enterprises have accomplished in one year

the gathering in of all the money of the nation. But over a period of years they have made formidable strides in that direction.

In the salient outlines of the account of this ancient business venture, we may better perceive the secret of its success, and the success of every accumulation since. All the husbandmen of Egypt delivered their corn to the merchants in the market for what they thought was a fair price. Whether it was a fair price depended partly upon the price of sale into the market, and partly upon the price of repurchase of the goods out of the market. But what flowed so freely into the market did not thereafter flow so freely out. The rights of property intervened, including the right to employ in their own advantage the utilities (derived from nature, race co-operation and individual contributions) contained in the goods delivered into the exchange, to which they contributed only the service of marketing, the right to withhold goods from the return flow, to check the process of distribution, and the right so to control the conditions of sustenance and reanimation.

The exercise of this power to close the gates of exchange produces as its sure and immediate reaction the intensification of need. Joseph withheld his corn until the people came hungry to buy. How far their several conditions of need were now separated, he in comfort and plenty, they and their families famished and in dire want! How little of their relative natural conditions of need were here expressed! The laws of property, not of nature, had relieved the one and intensified the other. In their eyes, the potential value of his corn had greatly increased; in his eyes, their purchasing power had greatly diminished, not by any test of economic justice or any rule of contribution, but by the economic power inherent in his exclusive possession of the goods of the exchange. The power of property through the manipulation of the conditions of need is to depress on the incoming and enhance on the outgoing movements of exchange the opinions of the potential value of goods.

The process of bargaining on the market, according to the opinions of the potential value of goods on the one side and gold or money on the other, results in the statement of price. The power to depress or enhance the opinions of the potential value of goods on the one side and the money on the other, and thus to affect the resultant price, is the power of price control—not to fix any arbitrary price that may come to mind but to adjust the price to a sufficient degree in favor of the bar-

gainer best equipped to manipulate the conditions of need, and realize a profit. The program of accumulation is based upon this power of property to retain a profit by returning on the outgoing transaction less than that received on the incoming transaction, and by manipulation of the opinions of potential value of the goods held upon the market while striking the bargains of exchange.

The Implements of Price Control

It is a common misconception that only under conditions of monopoly does any measure of price control exist, and that in all other circumstances price is determined by comparison of values between the bargainers at a point or points of equilibrium as fair to one side as to the other. What is overlooked is that the effect of the constant application of pressure, from all sides by and through the advantages of property, upon the opinions of potential value is to establish levels of compensations or wages, on the one side, and of retail prices of goods, on the other side, that will absorb the utilities flowing into the market on the incoming transaction, will hold as much as possible for accumulation and return as little as possible on the outgoing transaction; and that will reduce at the retail counter the purchasing power of the wages heretofore paid to the lowest point the worker will endure and still continue at his labor. Those of the commercial world who best accomplish this objective contrive not only to expand the margins between wages and retail prices, but, by many artful devices, combines, associations and cartels, to squeeze their competitors' earnings to the point where the competitors cannot exist while they themselves improve their position of dominance in the field and make a larger profit. These many-sided manipulations and pressures are engaged in principally through the uses of property to maintain a commanding position in the market.

The first endeavor of mercantile activities is to realize a profit of money. Joseph first by the sale of his corn at advantageous prices gathered in the money of the people. It would seem that were gold an appropriate measure of exchange, its possession would be of no unusual significance; that it would be just as well to have services to perform, or goods to sell, as to have gold to buy them with, since the gold is an

intermediary in the complex actions of exchange. But this theory misses a most significant fact to which the nose of every money lender is primed. Money must be related to something of value, it is said. Since gold is durable and possesses utility, it is something to which we can relate money to give it stability. The utility of gold will yield a measure of value, it will satisfy some wants. It therefore becomes a subject matter for speculation in the forming of opinions of its potential value under all the varying conditions and times of its possible use. And because of these attributes of gold in quality and in quantity, it is thought that the opinions of its potential value ought to have some stability. So it is chosen as a medium of exchange.

Gold or Money One Means of Price Control

But the very act of choosing gold as such a medium unfits it for the functions for which it is chosen. Even if, as a good, there were stability in the opinions of its potential value, this would be of no consequence; for, by its coinage into money, it is invested with other utilities that yield privileges, advantages and bargaining power. This produces a most striking effect upon the opinions concerning its potential value. It at once becomes something without which the exchange cannot be conducted at any stage. The decision, though not the economic force, to initiate and carry forward the exchange rests in the very possession of this substance or its image, money; and the direction of the exchange rests in its use. Withholding its use can stop every economic activity; to gain its use men, concerns and even governments will pay a premium for it. Its uses far exceed the natural functions of use for trade of a medium of exchange, and they become an abuse of the first order.

This property right in money enables those who possess it in appreciable quantity to intensify the conditions of need, enhance the opinions of the potential value of money, and derive a profit from the letting or employment of money on the market. Herein lies the power of money to command the operation of the exchange and the movements of the flow of life in the processes of economic regeneration, to that extent, to those purposes and in those directions that seem to them to suit their interest. In this way, money transcends a measure of

value or a medium of exchange and becomes a scepter of economic power.

The Value of Gold or Money Subject to Manipulation

To appreciate the susceptibility to manipulation of this medium of exchange and its ineptitude to accomplish its allotted task, consider that even if opinions of the potential value of goods were accurate, stable from time to time and standard in the several individuals so that a comparison between goods might be possible, we should still be as far removed from an orderly exchange as before. Goods are not exchanged for goods; a man cannot deliver corn and straightway receive boots, coffee, medicines, and perhaps some amusement or the hundred necessities or comforts he may desire. The exercise of purchasing power, by the very nature of needs, must extend over a period of time and space. During this time and to accommodate this space, something must stand for compensation until it is exercised as purchasing power. Gold has been chosen for this function.

This choice imposes on us the perplexing task of forming opinions as to the potential value of gold and comparing such opinions with those concerning goods amid a multitude of variable and ever-changing conditions, and at irregular periods of time. We do this, not once in the course of exchange, but twice: first on the incoming, second on the outgoing transaction, and these two bargains are concluded under widely dissimilar conditions. We are not allowed to rest upon this perplexity until familiarity rationalizes it, but must take up another disjunction. Gold does not pass from hand to hand in the exchange, but a token or a promise to redeem a certificate of money in gold is employed in its stead. The promise to redeem money in gold is rarely put to performance, for this would be cumbersome and difficult; and if widespread demands for performance were made they would be at once rejected by the government. The gold is stored away in vaults. Whatever accessible utilities gold possessed as a substance at hand are now dissociated from money; and its uses, solely as a means of command of the market, influence the opinion of its potential value. Obviously the opinions as to the potential value of money redeemable in gold are unlike those relating to gold itself, and become ever more

remote as the impossibility of conducting the exchange in specie becomes more apparent and more prominent in economic consciousness. There is not enough to go around, to serve the requirements of the exchange. Even if there were, its power is too potent to permit its getting into antagonistic and untrustworthy hands. These and many more considerations affect the psychological aspects of the relation of gold to money, all tending to a more confused state of uncertainty.

What follows when a government acknowledges that gold is no longer the basis of its currency? What does money then become: an expression of governmental credit, a promise to repay in money of like purchasing power or associated with like opinions of potential value? With this additional circumstance money becomes completely dissociated from the starting premise, and we become suspended in a vacuum of meaningless notions regarding its potential value. The several internal shifting price levels and the exchange rates between the currencies of the several countries illustrate this. Larger fields for speculation might be opened by the consideration that, from time to time, even currency itself is deserted in the headlong career of business by the expansion of credit stated in a number of dollars far in excess of that which the existing currency could serve or represent; but that must be reserved for another occasion. What standard is left for the association of gold currency or credit with goods except the psychological attributes that will ever attend an attempt to measure value, the familiarity with price levels to which we have within degrees become accustomed, the sense of relationship of so much money and such and such goods. However far we may depart on occasions from the physical use of gold as a medium, so long as the law enfranchises it as such, the monetary and credit structure will from time to time be brought to conjure with the possessive power of the limited gold supply over the conditions of need and the opinions of potential value. Because the gold standard provides that a small group may ensnare a people quickly in the meshes of economic power, through the government—a like victim—they abandon it from time to time. And, upon abandoning it, they find themselves without the means of co-ordinating the several transactions of exchange on any sound or equitable basis.

Implements of Production Another Means of Price Control

Next in the order of progressive accumulation is the acquisition of the implements of production, the live stock of Egypt, and in the larger sense the facilities of economic life other than money and land. So vital are these to the operation of economic functions that their possession yields incalculable advantages in the manipulation of need to influence the opinions of potential value and to secure a profit from letting them or selling them. The power to influence prices has solidified. Commercial authority now exacts a permanent control and provides a handsome revenue to its few possessors. It now extends economic encroachment to the people's lands; finally to all the institutions of exchange. By whom can a man be employed, to whom can he sell his goods, whom can he compete with in business, except the great industrial and mercantile concerns developed in every field and filling every space but a nook or cranny here or there? At last the people have naught but their bodies, as they pleaded before Pharaoh, and so that they may not die they will become servants to their lord, disinherited from every gift or bounty of nature's generous God.

We have deified the facilities and institutions of exchange that are but the handmaiden to economic processes. We have made their possessors masters over us. Commercial supremacy in all its despicable grandeur scruples little over the stepping stones to power. The degree of power to manipulate the conditions of need, and thereby the opinions of the potential value of economic goods and money, grows with the accumulation of the goods, facilities and institutions of exchange, and it reveals, in its retrogressive stages, first, influence over price, second, commercial power and third, commercial supremacy, through the laws and practices of private property exercising the right and power to determine to what end, when and under what circumstances and on what conditions the goods, facilities and institutions of exchange shall be let for the functions of use for trade for race sustentation.

The Bondage from Which a People Needs Release

It should not be lawful for men to appear in the market place clothed with the incidents of rights of property in the goods, facilities and insti-

tutions of exchange. It should not be lawful for them, on such a basis, to bargain with their fellows on the market and thereby claim the benefit and advantage in exchange of the materials and forces of nature, the issue of the enhanced productivity of race co-operation and the issue of their brothers' labor. These practices authorize and permit bargainers to draw incomes in accordance with the relative degrees in quantity of their possession of such goods, facilities and institutions, that is, to the extent that their possession and their skill in capitalizing on that advantage empowers them to to alleviate their own and intensify their opponents' condition of need. The acquisition of incomes by these means and the distribution of the goods of the market in accordance with these methods, by the mere statement of the case demonstrate that distribution among the several workers is not proportional to their respective contributions of service in co-operative production, but results from the interacting pressures on the conditions of need motivating the opinions of potential value, rather than from appraisal of the contributions by any standards of measurement or any principles of equity or justice that might be conceived as arising from these observations of economic process. Men should enter into the exchange and into co-operative production from their relative natural conditions of need, and their contributions should be judged according to the time and merit of the service rendered in co-operative production. Here is something far more susceptible to evaluation than goods: a basis of comparison of the several contributions that rests in the nature of economic process, the measure of the expenditure of time and energy in production apart from the materials and the forces of nature and race co-operation, which can be and even in our economy has been acknowledged, though imperfectly, as having a definite range, limits of variation and stages of graduation.

The conduct of an exchange according to the principles of service is impossible so long as rights of private property are recognized in the goods, facilities and institutions of exchange. The privilege of appropriation by individuals of the materials and forces of nature without consideration of the equities of other individuals or of society cannot be denied, nor can the effect on the distribution of economic goods be obviated, while this persistent evil underlies our economic structure. The uses for trade of the materials and forces of nature, the goods,

facilities and institutions of exchange do not require the incidents of private property. They are designed to serve the general cause of race regeneration. They are the more adaptable to that purpose when they are relieved of the restrictions and abuses of private property. The functions of use for trade which begin with utilization of the materials and forces of nature and the application of co-operative labor are by nature collective, not private. The intermingling of the energies of all engaging in production is not for private purposes but for the public good and the sustentation of all. The equities so raised are everything but private; and when they are subjected to private will or interest, they can only be abused and violated. The functions of use for trade continue in their collective character throughout the exchange, in production and likewise in distribution. In distribution, however, the collective character of uses ends. The uses of consumption that follow distribution are private and individual. We shall never escape the operation of these natural incidents of use, or the effect of this fundamental classification of uses though we may apply to them unfitting and unjust laws and practices.

The Release of Economic Goods, Facilities and Institutions to a Common Fund

What, then, is the meaning of the collective uses for trade expressed in principles cognizant of those phenomena? This: that the materials and forces of nature, and the goods, facilities and institutions of exchange that serve the functions of use for trade and all the utilities arising from nature and human efforts must remain within the public domain until they pass in due course by distribution to the uses for consumption. It is not possible for any one man to make a contribution to the common fund of the materials or forces of nature. These he cannot produce, and they belong of right to the collective people to be employed for the uses of trade in the purposes of production. They must begin and remain in the common fund until economic goods are distributed at the retail counter. It is not possible for any one man to give into the common fund another man's labor, the issue of another man's labor or of the enhanced productivity of race co-operation, or the goods arising from co-operative production. If it seems that he does

this, it is because he has employed a sanction of law to appropriate these as his property, in violation of the natural equities arising by reason of co-operative production.

The processes of production and exchange, which the functions of use serve, require not private but co-operative action, co-ordination, interplay; the passing of the materials and forces of nature into co-operative production to become economic goods; the passing of economic goods from mine to factory, to wholesale house, to retail store. These are, even now, in every sense collective and conjunctive. The objective of these interjoined activities is to produce a common fund capable of race sustentation, by the rule of nature. The uses of the goods, facilities and institutions of exchange in the processes of production must conform to the collective purposes, for the collective rights and interests involved transcend private will or ambition.

10

THE PROCESS OF TRADE AS THE MEANS OF REDEMPTION

Incidents of property ill-fitting to the process. Profit and volume of trade. Nature's objective in trade. What, if not gold, is the means of economic redemption? The source of understanding. The relation of government to economic process. The basic points of difference. Economic process and the scientific approach. The two movements of exchange. The ends of life at the close of the cycle. The problems involved in exchange. Incoming and outgoing transactions of exchange. Forms of exchange variable with complexity of organization. Increased complexity generates new economic forces. Co-operative production and intermingled forces and equities. Value inept to measure intermingled equities. Incidents of industrial operation. Wage system not appropriate to industrial co-operation. Effects of the division of labor. The division of industrial and commercial functions. Wage system not appropriate to commercial co-operation. Incidents of commercial co-operation.

Incidents of Property Ill Fitting to the Process

THE PASSAGE OF GOODS from hand to hand as private property, with each step, the setting of price, the passing of money, the raising of debt, is wholly out of character with the natural processes of production. If they begin within the common fund and continue in it until the retail transaction, why must they be traded in as private property? Trading in them as property for profit is unnecessary to the application to them of co-operative labor in production. It does not aid, it surely detracts from the volume and efficiency of production. The goods passing through the channels of production into exchange are the means for the expenditure of service to initiate the process of economic regeneration. This element of service is the only contribution that each individual makes in production. All else is, or ought to be, already a part of the common

fund. The right of property in goods is not necessary to this contribution, nor does it aid in appraising this contribution. It is not necessary to individual initiative, proprietorship or management of business, since the natural function of business is to produce and distribute goods rather than make a profit.

The production of abundance is the antithesis of an exchange conducted on the trading of goods as private property. Scarcity, or the psychology of scarcity, is the weapon in bargaining and the means of retaining economic power. The presence of abundance undermines the power obtained through property to control and manipulate the exchange; it is inconsistent with economic power and is its mortal enemy. In the face of abundance, the system of profit derived from bargaining in property disintegrates, and the opinions of the potential value of goods shrink to nothing. Abundance weakens the application of the pressures of need and the hope of profit. It is not possible for the mass of employees to derive adequate wages from industry or commerce when profit is dried up by the affliction of abundance. Profit is inversely proportional to abundance, not so much by the will of merchants as by the manner of conducting our economic system. The exchange is so organized that it is energized by scarcity and prostrated by abundance. It is not equipped to receive and distribute an abundance of goods.

An economy of abundance can never be developed on the constrictions of property, nor in an exchange which proceeds on the trading of goods according to the opinions of their potential value and in which men bargain with one another for the exchange of their goods or in buying and selling goods for monetary profit. Should an abundance appear momentarily upon the market, trading would shortly become so stagnant as to cause great waste and loss; and the abundant goods would thus be prevented from passing through the exchange for consumption. Industry will produce that quantity of goods with which it can best bargain to leave a margin of profit—the quantity that will maintain the relatively high opinions of potential value that are necessary to profit. Such opinions are sustained by need; need is enhanced by scarcity. Thus scarcity will effect differentials in the opinions of potential value of the several goods and money bearing directly on price, and it will make the desired margin of profit more likely.

Profit and Volume of Trade

It is the wish of no sensibly minded man to deprive industrial or commercial enterprises of just compensation for the necessary service they render. But the present system of profit affords no assurance that enterprises will be fairly dealt with in this regard. They are subject to the same pressures that affect individuals, the same advantage or disadvantage of comparative accumulations, the same struggle to maintain themselves in the market. They dare not produce in abundance, even if for a time they can. The organization of economic functions is such that production is constantly choked by a slow market, by "overproduction." We have, in other words, no medium or institutions of exchange to provide an outgoing flow as voluminous as the possible incoming flow. A scarce incoming flow opens the outgoing valves; an abundant incoming flow closes them.

If the profit of business were awarded in proportion to its volume, instead of being subjected to diminishing returns before the volume becomes abundant, there would be an incentive to maintain the larger volume. But as the volume of goods increases, the margin or profit on each unit of goods decreases. For a time the increase in volume will produce increased aggregate profits. But the effect of volume, in decreasing the margin or profit on each unit of goods, soon overtakes the advantage of increased aggregate profits. Many concerns adopt the policy that it is better business to make a profit with moderate volume and large unit margin, than with great volume and small unit margin; and they prefer to follow this policy unless, from lack of adequate market controls, they are compelled by pressure of competition to seek profit on the smaller margins. Nevertheless, in the extant economy, the volume of goods that will carry decreasing returns to the point of small or no profit, and perhaps loss, is far below what could provide an abundant market. The rate of decrease of the opinions of potential value of goods is almost in geometric ratio to the rate of increase of the volume of goods upon the market. The production of a respectable volume of goods is impossible without prostrating the opinions of potential value. Let there be a little "too much" corn, shoes or radios to "maintain the price," and the market breaks to a point below production costs. This state of affairs is largely due to avoidable psychological factors.

Nature's Objective in Trade

Instead of permitting our economy to remain subject to such influences, suppose we developed it to conform to nature's processes so that men will forsake working and bargaining against one another—a negative economy—will undertake to derive the benefits of co-operative production by following to its reasonable conclusion—a positive economy. This is the essence of a commonwealth. If goods are produced by the same plan of co-operative industry that we know, but flow into the market without price and profit (which is feasible as we shall see), then the question is: What volume of goods is necessary to supply liberally the consuming capacity of all the race, and what plan of compensation for the contribution of service will operate to distribute the entire fund among all the people in proportion to contribution? This would be an economy of abundance, and after much trial and error we shall learn that it can be built on these lines of natural order. Such an economy can be developed only when all the utilities contained in economic goods pass into a common fund for ultimate total distribution that is proportionate to contribution. The recognition of the principle of the common fund is indispensable—and the practice of conducting the exchange in accordance with it is prerequisite—to any program of distribution in which ample goods can be produced and flow out to a complete distribution. Developing economic institutions on these lines and providing for the utilization of a common reservoir of race life into which the mingled energies of the race flow in the transitional period of exchange—these are necessary to accomplish economic regeneration.

What, If Not Gold, Is the Means of Economic Redemption?

If gold, the medium we have adopted to measure the incoming and allocate the outgoing flow of exchange, and the principles of law and practice according to which the exchange is conducted (our "vain conversation received by tradition from our fathers") will not redeem us, what then can redeem us? The answer we must seek more deeply than our statesmen have had the resolution or capacity to investigate; our economists, the understanding of nature to perceive; our lawyers, the moral consciousness to judge; or our clergy, the ethical penetration to

preach. We try many devices of governmental regulation; hear of price indices, of checking of supply for stability, of curtailing of speculation for a sound financial structure. We read studied treatises and august judicial opinions of constitutional precedent and authority. We endure exhortations to guide our lives in vague paths of righteousness and to seek after the things of the spirit. These fill our ears, while the abuses from which we cry for deliverance become ever more insufferable. Then we hear the taunt that our struggle for deliverance has ruined us; and that we should have adhered to the sound and tested rules of business and finance received from our fathers.

Prejudice molded in the accustomed forms and formulas of thought, and ignorance of the effect of natural law on economic process, and apathy toward the possibilities of economic co-operation on the one side and the abortions of economic process on the other, have done all too much to still the efforts of the inquiring mind, to chill the enthusiasm for justice and order, and to drug the sense of moral perception. It may well be that the despair of the individual life span results from the sense of the wearisome and irregular paths of social progress; but here again the strength of the race surmounts the frailty of the individual. Could each of us become conscious of his own role—and that of his contemporaries—in the racial structure, functions and movements, instead of being conscious only of self-interest and self-importance, we should awaken as a race to the potentialities of human life and recognize the plans of a social order congruous to the laws of nature. Redemption from the death that is imminent without economic co-operation, and from the maladministration of economic processes, can be achieved by no individual for himself, however handsome his endowments or strained his effort. No one man is sufficient to the task.

As the rise of man to his present stage of development was predicted upon the functions of his society, so his salvation from individual need and the related social misadaptation, his redemption to the ways of life and light he has not known since Eden, his forward and upward steps in the lines of progressive change from this to better states of civilization, must lie in the befitting organization of society, in an economic co-operation undertaken in the understanding of biological processes, in the environment of the earth for economic life. It is only by the restorative ministrations of society that we can attain the life continuous

or everlasting that any of us have lived for a time in comfort or abundance, or in peace or culture. The possibilities for human life lie not in the great productive power or mental genius of its several individuals. "Which of you by taking thought can add one cubit to his stature?" The possibilities lie in the materials, forces and processes determining human life, which we are counseled by nature to employ and obey. The provision of the means is a fair criterion of the purpose of their use for the processes of economic regeneration. It bespeaks the handiwork of a wise and beneficent Creator that, to prompt us to obedience to His will, He should place in our hands the means to perform it—and that to our highest individual and general good. It is the will of God that we organize our society to accomplish the purposes of economic regeneration according to the methods and employing the means provided in nature, which are fitting to the processes that have been determined for us by natural law.

The Source of Understanding

The highest principles of ethics are resolved from our perceptions of Omnipotent Will expressed in the environment of nature for human life. These alone may solve contention, frustration and privation and open the way to order, justice and resuscitation. The fruits of the instrumentalities of society, gathered in these vineyards, are that Eden for which all races of men have sought. Even the Roman commonwealth, for all the admirable qualities of its widely disseminated culture that still furnish impetus and form in political and juridical aspects of society, lacked the stabilizing effect of the exercise of the functions of state for the common welfare and advantage and at the will of its people, to establish and maintain economic institutions as the fountain of race life.

The Relation of Government to Economic Process

The stability of the state rests in the last analysis on the solidarity of its economic organization, the diversity of advantage and benefit derived from that solidarity, the appreciation of a common purpose, the participation in the advancement of a common cause; and, in a larger

sense, on the unity of spirit and action that are thus nourished. The first need for government, even though government may provide the occasion for abuse of power for personal advantage, arose because economic co-operation requires the vesting in some head of the authority for maintaining the peace, establishing justice and exercising other political functions indispensable to economic life. This need is not mitigated with the growth of economic society to more complex states; rather is it aggravated, for it is only through government that the will of the people can be expressed, and the authority vested or exercised to adjust and equalize the exchange; to provide for the exercise of the several functions of economic life (industrial, commercial, financial and governmental) by institutions fitting to economic processes; to allocate and organize the activities that make up economic life within their several natural functions. No satisfactory condition of order in the organization and administration of economic functions can be achieved except through the agency of civil government. Economic functions will not organize or administer themselves. They will not be organized or administered in order and balance by the several private owners, for these owners lack both the interest and capacity that are necessary.

Whatever problems we may encounter in such an effort, however difficult, exasperating or insoluble they may seem to be, we must still resort to the state for the expression of the common will and the power of the people to establish and maintain that economic society best suited to their needs and the laws of nature. That government is indispensable to the building of a sound economy is a belief we do not question; but its functions are not the whole of economic life; they are only a part of it. The powers of government should be available to the people in order to accomplish economic justice continuously, and not just to afford a paltry relief from the worst privations of economic injustice.

What areas of economic activities fall within that scope appropriate to government determined by the natural divisions of economic functions? This question has been little studied. The place of government in the distribution of economic functions must be to regulate the industrial and commercial functions of economic life, without encroaching upon the action of private enterprise; and to enhance the opportunities for stabilizing the operation of private enterprise and increasing its capacities for service. The division of the governmental from the finan-

cial functions results from natural phenomena that affect economic processes and grant them their several characteristics; and it necessitates variant plans of organization and modes of administration. Within the confines of the governmental function there is no room for private enterprise or profitable transactions. The financial function is in every sense "affected with the public interest," for it is the heart action of the economic circulatory system. It has little of the attributes of private enterprise in right or function. How the financial function is to be separated from the governmental function is a new topic for constructive thought. What relation the financial function bears to the industrial and commercial is an important subtopic. How within the ample ranges of industrial and commercial functions lies every expectation of private enterprise, is something for much reflection.

The Basic Points of Difference

The truth is we have not yet formed an economic society which shall redeem us—a society based on service and equality, not on value and property. To achieve order, justice and abundance according to the equal measure of service in the unfolding of economic process, we must have in our economic institutions both integration and simplicity of organization. This change may be accomplished only if first, understanding individuals are willing to bear the common burden and share proportionately in the fruits according to their part in producing them; and if, second, there is the instrumentality of government by which organic expression may be given to the public will arising from this understanding and willingness, and by which a show of authority concordant with the general will to carry it into effect may be made effective. The national will, or the laws of government, cannot compel the order, organization and consent without which a just co-ordination is impossible; the national will for the same must be the expresesion of the common understanding and resolution.

To attract the common understanding and to consolidate the general desires, it must be possible to define the functions of exchange in terms so simple that they are susceptible of universal assimilation. Unless this is possible, all hope for order in economic society would be a cruel vanity; and the purposes of nature for the continuity of life in the

economic channel might fail merely because of our incapacity to divine those purposes and to understand the means provided to accomplish them. Unfortunately all the studies of these questions now available to the public are bewildering, incomprehensible and dogmatic.

Economic Process and the Scientific Approach

The growth of science in postulate and data tends to reveal a universal integration of all nature's phenomena, all the far-reaching and outlying limits being interwoven with and interrelated to the immediate and central facts to form a vast but simply constructed organization. This structure of nature is within the comprehension of even simple minds, though the masses of learning that relate to the several departments of science respectively require a lifetime of study. There is in economic action, too, a simple plan of nature that is within the range of understanding of every mind capable of partaking in co-operative economic processes. Here, as in other regions of nature, there is displayed a functional integration in the midst of departmental complexities. This fundamental plan of nature for economic life must be brought within the grasp of all, if we are to have order and co-operation as the voluntary choice of an enlightened people.

Such a knowledge is the basis of democratic institutions, and it fits a people for self-government. Without it, when the forces generated by a growing economic co-operation transcend the knowledge of the people and the exercised powers of the state, the people are apt subjects for bosses, dictators and tyrants, whom they will overthrow in endless succession, at intervals (the greater the interval the more violent the overthrow) by every method from blood and carnage to ballot and disfavor. But if the people have this understanding, they can erect or employ democratic government to serve their will and well-being. Without this understanding, they must suffer successive but endless oppressions and privations, both from their own lack and from the political and economic abuses imposed on them. If they will seek first the "kingdom of God," the plan of economic society ordained by nature's laws, the city foursquare, and His righteousness, the ethics, the principles of justice, and the laws and practices of an economic society conforming to the equities cognizable in enlightened observations of man's relations with

nature's materials, forces and processes; then they will find added unto them all the things for which they vainly strive, to eat, to drink, and to be clothed; for the Father, knowing they have need of these things, will with paternal grace and wisdom bestow the bounties of the earth with equal blessing upon all His children if they are perceiving, obedient and just.

The Two Movements of Exchange

The entire course of the exchange encompasses two principal movements. The first is the outflow of energy from individuals and the inflow of goods into the common fund. The second is the outflow of goods from the common fund and the inflow of energies into the several individuals. The exchange is initiated with the first movement, and it is (or ought to be) concluded with the second. Without the first, the second would be impossible; and almost everybody recognizes this fact. But without the second, the first is most tragic, though some economists hold there are few whose learning is sufficient to the comprehension of this inevitability. The fulfillment of this cycle is the expectation of nature and the need of the race. But all has not gone well with the operation of these processes in human life. With what moral agency has been permitted us, we have debauched ourselves most wilfully and culpably; and some, with a finesse unique to the worst malefactors, have asked the blessing of God on their depredations. The startling metamorphosis of economic life appears at the close of the first movement when it should seem that we could, with reason, expect the second to follow in course. But although at present, enticed by the chance for monetary gain or compelled by economic need, we join in co-operative production and produce a fund of goods ample to the comfort and security of the whole people, we then separate and divide ourselves for a struggle to the death over the distribution of the spoils of co-operation and the possession and control of the facilities of exchange. The principle that makes benefits possible to us is one that we will not follow through to secure their realization.

The Ends of Life at the Close of the Cycle

But let us depart for a time from the malevolence and perversion of our dispositions to see what economic life *might* be! Let us revive our spirits at the refreshing fountain of eternal living in the channels of nature's processes provided for economic life. Let us recount the basic natural causes of economic life. Let us remember that it is inherent in the nature of human flesh and its environment that no man can produce all the goods he needs or produce them at the time he needs them. But nature provides another way, and so man must engage with his fellows in co-operative production, to produce not alone what he needs or wants (a thought that never entered some minds!) but what they all severally need and want. By so doing, he must mingle his time and energy with those of all other persons in production, and with the materials and forces of nature in the products of their joint labor. The inevitable but uncomprehended result is the establishment of a common fund of goods containing the vitalities of human life in that transitory period. Thus far we have obeyed the impulse of nature since we could do little else; and we have laid the basis for what might be a prosperous economy. But here impulse ceases to guide us, and the faculty of intelligence, the perception of moral precept, must be substituted as a guide, or else we pass to disorder, contention and self-privation. Here is the beginning of moral agency. Entering into co-operative production, mingling the life blood on the altars of sacrifice at the incoming gates, and forming a common reservoir of race life—all these raise vital questions as to the equities vesting in the several participants of this co-operative effort. To these questions men by their laws and customs must and do give an answer, be it right or wrong. Systems of government and plans of economy revolve around the need of an answer and the efforts to find the answer.

The Problems Involved in Exchange

In any case the answer concerns principally the following matters: What divisions are made of the functions of economic life? Do they conform to the natural divisions, industrial, commercial, financial and governmental? What allocations of economic activities occur? Where

and how is authority or power vested to initiate, control or check the engagement of these several functions? What functions of use for trade of the facilities of economic life are recognized or practiced by law or custom to serve these industrial, commercial, financial and governmental functions? Are they fitting to or destructive of economic processes? Upon what concepts or notions is the adopted medium of exchange based? Do they conform to or disregard the natural functions of use of a medium of exchange, render a medium capable of performing such functions? That the possible answers may be right or wrong everyone is aware. Yet what makes the answers right or wrong is entirely bewildering to many minds.

Incoming and Outgoing Transactions of Exchange

Corresponding to the division of the exchange into two movements is the division of all transactions of the exchange into incoming and outgoing groups. The first is industrial, the second is commercial; the first is to produce, the second is to distribute. The first is the application of the mingled energies of the performers of the industrial function to the materials and forces of nature to produce a fund of goods capable of sustentation of the race. The second is the merchant's function to receive the goods upon the market at the wholesale house, assort, allocate and convey them to the retail counter, and there sell them to the consuming public.

Both the industrial and commercial functions are within their own ranks co-operative. Further, each of these groups of economic life depends upon the other to constitute a full economic cycle. The producer's work would be in vain but for the merchant's work of distributing. The merchant would have nothing to distribute but for the labor of industry producing a fund of goods. The relationship entered into in the course of the exchange by the forces so set at work are patterned upon this framework. The conjunction of the work of the groups engaged in performing these two functions is necessary for the culmination of the exchange in distribution, just as the union of marriage is essential to the generation of the race. The division of functions in nature is based on like causes: the perpetuation of life's vitalities requires a mingling of the energies of individuals among their groups.

Forms of Exchange Variable with Complexity of Organization

The forms of biological reproduction are not constant in every stage of development from simple to higher forms of life. As the higher complexities are assumed in the more adaptable and prolific species of cellular co-operation, the processes of reproduction in the higher forms progresses co-ordinately. In the same way, in the channel of economic regeneration, the processes engaged in the higher forms of co-operation to accomplish more efficiently the increase and perpetuation of life take on characteristics befitting such advanced stages.

In the simple states of economic life where co-operation was for the most part confined to the family, the tribe or the feudal barony, the problem of exchange existed; but its solution, while presenting possibilities for justice or injustice, was in neither case difficult. While the suggestion of the common fund might have been offered by the most scrutinizing mind, it was not necessary to develop principles of social relationship, to define the division of economic functions and the functions of use, or to set up an elaborately functioning medium of exchange for distributing the products of the small group. It was enough without learning the principles of economics, to divide the work, spin the wool, grow the wheat, cut the cordwood needed for the group, and to distribute it among its members as produced; or else to permit the members to draw on the winter's stores as needed, according to the master's orders.

The study of rural life prior to the industrial revolution reveals most interesting examples of small self-sustaining groups. American colonial life exhibited many of these. The Mount Vernon estate of George Washington is worthy of study in this among other features, for, except for a few products not producible on those broad acres, the small community there was self-sustaining. The processes and facilities of exchange necessary to acquire such goods as could not be produced at home were not extensive, and a simple form of exchange was adequate. Barter or the intermediate use (not far removed from barter) of gold, tobacco or other product was sufficient. All men were close to the soil, drew from it the few fundamental necessities of life, and did little trading.

This form of economic life had its rigid restrictions on the variety and volume of products available to all but the most favored; and it was marked by the absence of many conveniences and comforts that modern life, facilities and co-operation offer. To escape these restrictions, men have seen fit to employ the enhanced productive power of race co-operation. By so doing, they have introduced complexities of relationship and organization, which necessitate the development of principles upon which to base laws and customs for the expression of such relationship, for equitably apportioning burdens and benefits, and for establishing the organic functions of economic society capable of serving natural economic processes.

Increased Complexity Generates New Economic Forces

This alteration in the forms of economic life brings into play forces hitherto unencountered and unevaluated. In the sphere of economics, as in that of physics, changes in environmental conditions are attended by the appearance of new or variable forces. Conditions of mass, dimension, temperature, pressure and distance, for example, do not maintain the same characteristics through all the possible combinations of conditions. For instance, Newton's laws of motion are largely replaced by other laws in the molecular or atomic activities of matter; capillary attraction is confined to particular limits in importance or significance in the activities of liquids in relation to solids; temperature and pressure effect vast ranges in the characteristics of matter in gases, liquids and solids, cause the passing of matter from one state to another and the differentiation of forces which are associated therewith in the several states; under a given set of conditions the forces of the repulsion of matter produced by very high intensity of light are sufficient to overcome gravitational attraction.

So forces arising from economic activity vary with the conditions in which and upon which they operate. Those arising from a production by a very small degree of co-operation are associated with simple economic and political organizations and simple economic functions. Those arising from a production of high degree, intensive and extensive co-operation give rise to greater variety and greater relative volume of goods, a more complex and noticeable division of organic functions

of use of their several actions and duties, and a separation of the functions of use of the facilities of economic life from those of use for consumption of consumers goods. They require a more efficient and flexible medium of exchange and present the problems of the control and disposition of a common fund of goods and facilities. So those forces which proceed from the conditions of the employment of the enhanced productive power of race co-operation must be met by appropriate understanding and practice, or economic processes will fail of their obvious purposes. To adopt the solution of the problems of a simple exchange as our solution of the more complex problems of modern co-operative economic society, is to produce the periodic disorder and stagnation that we see everywhere about us.

Co-operative Production and Intermingled Forces and Equities

Let us consider the consequences of economic co-operation and some phases of the status of the individual in relation to his functional group and of that group in relation to other functional groups in economic society. As the several individuals of the industrial group expend their time and energy in production, the vital qualities of their lives are mingled in the goods produced. Thus the relationships so created are not of one man with another—as our system of buying and selling, of private contracts, assumes—but of each worker with the whole group of workers. Furthermore, these relationships cannot be stated in the value, or in the opinions of the potential value, of goods passing from hand to hand or in any proposed method of measuring by gold the value of goods as they pass to the consumer. The value of goods is of remote relation to utilities arising from the materials and the forces of nature, and from the enhanced productivity of race co-operation (if that is what we think we measure), and of little or no relation to the individual contribution in co-operative production (and that is what we ought to measure). If gold could measure value, if gold, or money and values, or the opinions of potential values, were relative according to standard proportions and conjunctive, we should still have an exchange full of injustice; if gold could measure value and an exchange could operate on a perceptible measure of value, we should still recognize the futility of a disordered exchange; for we should be measuring the

wrong elements, not the contribution of the several individuals, but the value (or the opinions of the potential value) of goods derived from causes other than the several contributions of them who offer the goods upon the market.

Value Inept to Measure Intermingled Equities

Value will not measure the outflowing energies of individuals engaged in production, and a medium of exchange pretending to measure value will be useless for this purpose. Transmuting the energies of the industrial workers into the goods produced and ready to be offered into the exchange involves the co-operative relations of all the participants. Each has made his contribution to the entire effort of the industrial group, and the equity of none ought to be denied because some are without property rights in the goods or facilities of exchange. When the goods of industry are delivered by employers or manufacturers into the market in the economy now in operation, no attention is paid to the circumstance that they contain the equities of service of a host of industrial workers—most of whom are not employees of such persons or concerns—or to the relative portions of equity of each worker. Because our economy provides that goods pass in the course of industry as private property, to be measured ostensibly in each step of the way by value and price, no account can be taken of contributions of time and energy.

This method of dealing does not fit the co-operative methods employed. It is cumbersome, uncertain and full of injustice. Profits of industrial concerns and wages of industrial workers, based on bargaining in the selling of goods and the selling of labor under the relative conditions of need of the workers and the concerns, are arrived at in proportions unrelated to the several contributions of service. By the right of property, the concerns retaining the goods upon which labor has been spent absorb a considerable portion of the equity of the workers in the goods. Wages and profits in industry do not afford compensations apportioned among the proprietors of the concerns and the workers according to their several contributions of service.

Incidents of Industrial Co-operation

What are the essential and non-essential practices of industrial co-operation? Those which are essential, principally, are: access to the materials and forces of nature, the facilities of production and goods in course of production, for use in the processes of production; the passing of such goods from step to step in production either within one concern or among several concerns; enterprises or units of co-operative groups, rendering more efficient the employment of the enhanced productivity of race co-operation as employer and employees; and a system of compensating both employer and employee according to their several contributions of service. Those which are not essential are: the ownership as private capital of the materials and forces of nature, the facilities of production and the goods in the course of exchange; buying and selling the facilities of production and goods in the course of exchange for profit; and the payment of wages by employer to employee. These essentials may be provided, and these non-essentials may be eliminated, by retaining within the common domain the materials and forces of nature, facilities of production and goods in the course of production, and by providing access to these for the industrial functions of use for trade and for the compensation of the several industrial contributors, employers and employees.

Wage System Not Appropriate to Industrial Co-operation

Determining employees' wages and proprietors' profits by methods of bargaining in property according to value is not appropriate to industrial co-operation. The relationships of employer and employee concern only the efficiency and discipline of the co-operation, not the employer's fixing the employee's wages or the employee's sharing the employer's profit. The result of industrial co-operation is mingling the employer's time and energy with the employees' time and energy in the goods in the course of production and also with the time and energy of all engaged in industrial functions. The goods produced by industry flow into a common fund. Although the hand of every industrial worker, executive or laborer, may not be laid on every good in the course of production, still they are all interjoined either during the course or at

the close of the industrial process when the many products are laid upon the market. But those engaged in industry, though they co-operate, are not working for one another. In the cause of service of the whole people, they join together to produce a fund of goods capable of sustaining the whole people. The lines of relationship as to industrial compensation are these: all industrial workers mingle their energies and present the products containing them upon the market as a joint contribution; the obligation of the whole people to the industrial group is to compensate them en masse for their total contribution, and to effect a distribution among the several individuals in accordance with their respective parts in the whole industrial contribution.

Effects of the Division of Labor

It is not without important consequences that intensive and extensive co-operation confines the several individuals to limited tasks in production relating to one product or a group of related products; and that it confines industrial concerns to the manufacture of a single product or group of products. Because this plan of economic action limits the products of one man or of one concern, and increases the area of co-operative production and the variety of goods produced, it inevitably follows, in order to satisfy the growing individual needs and diversified wants, that great burdens are imposed upon commerce to convey the goods from the places of production to the places of consumption. One of the earliest divisions of economic functions in the allocation of tasks was the separation of the activities of production from those of commerce, because the conditions of the two processes, from their inception, have been dissimilar and dissociated in time and space.

The limitation upon tasks within industry was enjoined by lack of individual capacity, and so was the segregation of industrial from commercial tasks. No one man can produce all the economic goods that the market demands nor any but one of a few simple products by his unaided hand; and no one man can receive all the products of industry into the commercial channels, transport them through the exchange from the wholesale market to the retail counter, or convey more than one of a few particular products through even a local market. And so, even more obviously, no one man can perform both the industrial and

commercial functions in relation to all goods or even, with a few negligible exceptions, for any one product.

The Division of Industrial and Commercial Functions

The division of industrial from commercial functions results from the inherent differences between industrial and commercial processes: in the manner of their course, progress and object, in the divergence of place and time of their unfolding, in the requirement of dissimilar talents in the performance of their tasks, and dissimilar facilities to carry them on, and in many other characteristics. But in those enterprises that not only produce a product but market it, is there a division of functions? Such enterprises illustrate the effects of confining even a large co-operating group to one task or class of tasks, that is, in relation to one product or class of related products; and they illustrate further the imposition by nature of the division of these functions; for every such enterprise is characterized by the separation of its production department from its sales department. Efficiency may require in some cases the association of a producing group with a sales group through the medium of a titular head in relation to one product or group of products, but all the effects of the division of functions are nevertheless present. Most existing attempts to co-ordinate production and sales are unwieldy and cumbersome, for they are designed to serve the ambition of profit rather than the efficiency of economic process. The grouping of tasks in separate enterprises is a problem of efficiency in industrial or commercial enterprises, or in enterprises partaking of both characters; and it is also a problem of the public good, not of economic empire-building.

The division of tasks appears as markedly in commercial activities as in industrial. The same advantages of enhanced efficiency may be secured in the one class of co-operation as in the other. As in the industrial class, the division in the commercial class may be along lines of product or of stage in the commercial process, or both; that is to say, a particular product may be carried from the wholesale house through the retail store by one man or concern, or one man or concern may perform the tasks of the wholesale house, another those of transportation, and still another those of the retail establishment in relation respectively

to one or a diversity of products. As the several individuals of the commercial group expend their time and energy in the performance of their several tasks, the vital qualities of their lives become mingled also in the goods conveyed through the exchange. These relationships likewise involve the making of a joint contribution. And though each commercial worker may not take a part in the handling of all the goods, nevertheless each worker gives his service to furthering the sustentation of the whole people by performing a part of the indispensable commercial labors.

Wage System Not Appropriate to Commercial Co-operation

In our economy the determination of the total mercantile compensation rests partly upon the buying and selling of goods as property for profit according to the opinions of the potential value supposedly expressed in gold or money. This is not to say that it is determined by the contribution of the mercantile group to the cause of race life by economic process. The opinions of potential value are manipulated, as far as it is possible or is expedient for the mercantile interests, by their possessing the facilities and institutions of commerce and by their advantageous position at the incoming and outgoing gateways of exchange, to depress such opinions at the first and to enhance them at the other by the artful deceits of bargaining. Whatever portion of the total compensations accrues to the commercial group by our economy, there is still the question of its apportionment among the members of that group.

In commerce, as in industry, there are enterprises of many descriptions large and small, organized to take advantage of the enhanced productivity of co-operation. Each contains a proprietor, or employer, who possesses the authority to operate his business; and a number of employees who aid him in the labor of the business and who are guided by the employer's will and judgment. Such relationships are essential to the efficient operation of co-operating groups. The proper size or complexity of any organization may be determined by the requirements of the circumstances in achieving an efficiency of operation adequate to the needs of the people. But there are attached to this natural rela-

tionship of employer and employee certain incidents wholly unfitting to the equities of the parties.

Principal among these is the bargaining among mercantile employers and employees over the matter of wages and over what division shall be made of the mercantile profit. This is decided by pitting the bargaining power of the employees against that of the employer, in the interaction of the opinions of the potential value of the employee's labor in the mind of the employer and of the employer's job in the mind of the employee. The division of the mercantile profits is very different from the apportionment that the equities of service would dictate. The outflow of time and energy in commercial pursuits, by reason of the intensive and extensive co-operation involved, mingles in the goods going through the exchange the vital qualities of all participants. The equities of the several commercial workers, employers and employees, can be determined only on the principle of service, divorced from the greater advantage of employers in bargaining over the wages of employees in their unequal conditions of need.

There is no need for compensation to flow from employers to employees. All commerce makes a joint contribution of service to the whole people in the cause of race sustentation; the obligation of the whole people to the commercial group is to compensate them *en masse* for their total contribution, and to effect a distribution among the several individuals in accordance with their respective parts in the whole commercial contribution. In allocating commercial compensations it is necessary to consider the equities of the many small groups of commercial workers co-operating in the several mercantile enterprises. Each of the individuals in such an enterprise contributes to the product of the enterprise; and that product represents the joint contribution of those engaged. The apportionment of compensation to the enterprise for its part in the total mercantile contribution should be based on the proportion of the joint contribution of the persons serving such enterprise. This in turn should be apportioned among employer and employees according to their respective parts in service of the contribution of the enterprise.

Incidents of Commercial Co-operation

This brings us to consider the essential and nonessential practices of commercial co-operation. The essentials are, principally: the provision for access by mercantile concerns to the goods delivered into the market from the hands of industry, and to the facilities of commerce to carry on the business of the exchange; the passing of goods from step to step in commerce either within one concern or among several concerns, enterprises or units of co-operative groups rendering more efficient the utilization of the principle of enhancement by co-operation; a system of compensation that will render to the mercantile group its share of compensation according to its contribution, and apportion the share among all its members. The nonessentials are: ownership as private property of the goods in the course of commerce and the facilities of commerce; buying and selling such goods in the course of commerce; determining mercantile compensation by profit in such buying and selling; and dividing the profit among mercantile employers and employees by bargaining for wages. As in industrial functions, the essentials may be provided, and the nonessentials may be eliminated by the retention within the common domain of the goods passing from industry into commerce and through the entire passage of commerce; and the provision for access to these for the commercial functions of use for trade, for their passing from stage to stage in the course of commerce from the wholesale house to and over the retail counter, and for compensation flowing from the collective people to the several mercantile contributors, employers and employees proportionate to their several contributions of service.

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THE ADMINISTRATION OF THE COMMON FUND

The forces generated beyond individual control. The contrasting motives of individual and public control. The insufficiencies of private control. The forces generated by co-operative production beyond capitalistic control. The character of the forces of co-operative production. The financial function of economic life. The division of governmental and financial functions. The financial power always exercised. The purpose of financial regulation. The account of the equities of contribution. The basic elements in setting up the equities. The economic marriage covenant. Our insufficiencies to meet the obligations of the covenant. The lines of economic relationship. The violation of the covenant. The provisions of the covenant. The purpose of the covenant. The basic principle of the covenant.

The Forces Generated Beyond Individual Control

In any economy where the principle of enhanced productivity of co-operation is employed, forces are generated and organization is required that transcend the power of the individual to control. It is a fond but empty claim that, in this land of freedom, every man is the master of his destiny—that every man has the economic power to wrest justice to himself in the economic melee. In fact a man will emerge from the market with no more justice than he has bargaining power—and that he has gained through possession of goods, facilities and institutions of exchange. Only as he can bargain is he the master of his destiny. The possession of the goods, facilities and institutions of exchange does not reveal a great talent in their possessors, but it does place at their disposal powers originating in the co-operative action of the masses. By entering into co-operative economic action, each individual surrenders a good portion of self-determination. He seeks in the fruits of co-operation release from the limitations of his individual state and recompense for his sacrifice in the common cause; but between

him and these blessings is the closed door of the exchange, which can be opened only by the enlightened collective will.

Co-operative activity cannot proceed by the independent expression of individual will. The authority to manage the group within the scope of the co-operation is vested in some executive head. The derivation of this power, whether from property or from capacity to serve in such station with the consent of the people, is all-important, for it determines the use that is made of the power, whether to advance the cause of race sustenance or to achieve great accumulations. Have those who work under such masters, any room for "rugged individualism?" But the master can assert impulses, disguised in such plausible phrases, to raise his ego to the spoliation of his subjects. Such shibboleths, shrewdly devised to shield the deeper motives—namely to govern the exchange by rights of property—fall upon indiscriminating ears and mix together the truth that co-operative economy must be directed, and the error that it is the right of him, in whom is vested the authority to direct, to use his power for accumulation by denying the equities of service of his co-workers.

The Contrasting Motives of Individual and Public Control

Capitalists have given every encouragement to co-operative enterprise, but not for the public good, as nature provides. The control of the co-operative economic machine through property in the goods, facilities and institutions of economic race life subjects public good to private interest; and this, we are counseled to believe, is "rugged individualism." Of course, they say, the intense co-operation fostered by capitalism smacks nothing of collectivism. But, when the abuses of capitalistic control have become insufferable and chaotic, and it is proposed that the people express their will in the operation of economic processes through the agency of their government, then there is a hue and cry: "Collectivism, the great destroyer!" The expression of the will of property owners in dominion over economic processes is embellished with the great name of liberty, though it brands the masses with every mark of oppression and privation. The expression of the will of the people in the operation of economic processes, to raise the people to economic liberty

and to limit the power of the owners of property to hold them subject, is called "predatory."

Individuality should mean an opportunity to make a contribution to the whole worthy of one's talents, and to receive from the whole one's share in proportion thereto, to be used and enjoyed in consumption as the desires of the individual may dictate, the freedom to live a life of culture upon the release from the obligation of service, which only economic justice can afford. In this sense, individuality should attract the approbation of every mind, as it seems to lie deep in the natural aspirations of life. Individuality is not an obstacle to the expression by the people of their will in the operation of economic processes, but in a co-operative economy can only be assured by such expression. This expression is inevitable. And it is inevitable also that agencies will be set up to express the will of the people. True, such agencies may in the course of their development stray from the will of the people, or occasionally those in power may deliberately violate that will by means of these agencies. But, difficult though it may seem, the people will ultimately establish institutions designed for the expression of their will and they will choose servants amenable to it.

The Insufficiencies of Private Control

The incidents of the control that can be effected through the ownership of property do not give scope and balance to economic processes. They are more likely to constrict the processes; they squeeze and check the operation of the exchange to extract profit. They are inadequate to the initiation of economic processes on a grand or abundant scale. They are incapable of regulating production according to anticipatable demand. They are powerless to cause the market to operate with stability and continuity, receiving and discharging year by year enough for the needs and comforts of all. They are unsuitable to maintain levels of prices calculated to keep the exchange on an even keel or to effect a just distribution of goods. The concentration of the ownership of property becomes after a time top-heavy, unwieldy, and subject to such internal strains and weaknesses that it cannot achieve the economic power to command the entire exchange and all who serve its processes.

The strength of the state is really based on the will and spirit of unity of the people. The power of economic functions rests upon the consent to co-operation, however that consent may be induced by empty promises or conscripted by subtle pressures.

The Forces Generated by Co-operative Production Beyond Capitalistic Control

Those to whom this is either a mystery or a disappointment should realize that these strange obstinacies of economic life are evidences of forces that play upon their misguided efforts with ruinous effect. If these forces were made by the owners of the institutions of exchange, it would seem that they should not get out of their hands. But if they are even in part not of their making, and if the co-operation or consent of all those engaged in economic functions is essential to the control and utilization of those forces, then their lack of power over them becomes apparent. If the action of the existing economy and of the laws, customs and institutions that guide it, are unconformable to the natural order of things, and if the channels of economic life that we have built are transverse to the natural lines of economic forces and subject them and our institutions to the erosion of such forces, then we can expect only weakness and crumbling in the economic structure. The functions of economic life that are man's work in sustaining a continuous race existence by the utilization of those forces must be implemented by laws and practices that take into account the character of such forces and of the limitations of individual capacity to serve.

These functions will not be performed without co-ordination and direction vested in the people, and exercised by them and with their consent. They will not fulfill their several natural offices under the dominion of private property. Capitalism, because it is a system of economy built upon the private ownership of the goods, facilities and institutions of exchange, provides an inadequate and irresponsible authority for the regulation of economic functions which rests on compulsion by pressures of need and is devoted to the possession of power by accumulation. When, after years of the mismanaging of economic processes, the financial structure of the exchange is undermined, and banking institutions implore the aid of government to save them from

impending ruin, there is a deplorable lack of authority or power to adjust or balance an exchange as an indispensable fiscal policy. The ever-present truth is that in the last analysis the power to administer the common fund rests in the people and their government—a fund which a government that is not responsive to the interests of its people will tap for the benefit of private finance. Government has not conceived its place in relation to economic processes, nor has government provided appropriate agencies for regulating economic functions. We have before us many varieties of regulatory measures from unprincipled political absolutism to sporadic intermeddling with ineffective correctives. In our own country we stand at a place so primitive in the evolution of regulatory agencies that we have just opened the discussion where the constitutional authority, if any, lies; and we are far short of learning what shall be the policies, mode and objectives of its exercise and administration.

The Character of the Forces of Co-operative Production

But what are the forces with which we must deal? The use of the word "forces" for the movements of economic life is not the misuse of a metaphor referring to principles of physics; rather the term represents the actions of economic life motivated by measurable impulses susceptible of investigation and recordation. In the first movement of transubstantiation, when the energies that flow from our bodies become mingled in the goods from the commencement of industry to the end of commerce at the retail counter, they accumulate in a vast fund; they become embodied in the goods of the market place. In this movement not only are the energies of the co-workers mingled together, but they are mingled also with energies drawn from the great resources of nature. There is little of the latter mingling in a simple economic society, but much of it in a complex co-operative society.

The unique and wonderful phenomenon of the enhanced productivity of co-operative endeavor is explainable in the observation that co-operation capacitates a group of men to tap quantities of the energies of nature almost in geometric ratio to their number, so that, aside from nature's contribution, the enhanced productivity is attributable

to the whole group, rather than to any one of its number. The great fund of goods which, in the transition of exchange, contains the energies from these sources becomes a body of force that will work. Having by a mode of co-operative production given head to this force in economic life, we impose upon ourselves the obligation to administer the functions of economic life dealing with this force concordantly with the purposes of nature in suggesting to us a co-operative production. The forces emanating from the common fund are capable of many things. They will enable a nation to wage devastating war, or to develop the arts of peace. They will help maintain, without taxation, the institutions of government; and will provide in profusion the facilities of economic life, the inestimable advantages of educational and vocational training, the security of provision against adversity in accident, sickness, infirmity or old age. They will supply the enlightening advances of research, the delightful perfection of the arts, the opportunity for cultural repose and meditation. And above all they will afford the constant outflow of goods for universal sustentation.

But we can waste this force in strife, economic and political. We are better at abusing it than at using it. We can turn it away from ourselves and die, turn it against ourselves and be destroyed. We ought to know this well enough. The strife of the world for the most part has its vortex in the struggles to appropriate this fund, to gain advantage and make use of the forces emanating from it. And the motives of civil upheavals and disorders are to be found in the wrath of the masses against their rulers for the privations they have suffered and for the maladministration of these forces.

The Financial Function of Economic Life

We need an agency to administer the power arising from the forces assembled in the common fund. The industrial and commercial functions are respectively creating and distributing the goods of the market. But the function of the administering the forces of the common fund, the power to regulate the market, is a function separate and distinct, by decree of nature. Since this is a matter of the highest public concern, there must be set up, in place of the existing inadequate controls, an agency for expressing the will of the people for order, justice and plenty

in administering the forces of the common fund. Such an agency would perform the duties of the financial function.

When a people enter into co-operative production they must decide what equities in the fruits of their joint enterprise shall be recognized, what functions of use for trade and for consumption shall be authorized and when and to what goods, facilities and institutions they shall respectively apply; and what distribution of tasks and division thereof among the functions of economic life shall be effected. It is equally important that they decide how and by what agency these things shall be administered. The will of the people in these matters is not self-executing, nor is there unanimous agreement or understanding constituting the will of the whole as to particular questions of policy and manner of economic action. What is required is, first, an organ to determine the public will; second, an agency to administer it in relation to economic processes.

The Division of Governmental and Financial Functions

The first is part of the governmental function. The second is the financial function, to oversee and direct the operation of economic forces for race sustenance and perpetuation. It is to carry out the policies determined by representative government, according to powers vested by law, in the management of the exchange and the operation of the industrial and commercial processes. It should be authorized: (a) to initiate economic processes as in the springtime, the beginning of the economic cycle, by accepting from the initiative of and by requisitioning from industry all those goods that may be needed for the comfort and sustenance of the people and all those facilities essential to the operation of economic process in producing and marketing an ample fund of goods; (b) to provide an equitable division of opportunities to contribute in production, by shortening and staggering the periods of work, so that each family may take its proportionate part in the whole effort of production of such an ample fund; (c) to provide access by industrial concerns (for the functions of use for industrial trade) to the materials and forces of nature, without the incidents of debt or property, for the public service of production, and access likewise to the facilities of industry and goods in the course of production; (d) to

determine the channels for, and regulate the movements of, goods without buying or selling, debt or price, from stage to stage in production in order to attain a reasonable and necessary degree of efficiency; and then, as production causes goods to flow into the market, (e) to receive the contributions of service invested in the goods in the name and for the use of the people, and simultaneously to extend and assure the good faith and credit of the people in issuing compensation to all contributors in the proportions of their several contributions of service, bringing the industrial transaction to a close.

It shall be authorized next, (f) to cause and to enable the commercial process to be conducted, by accepting from the initiative of and by requisitioning from commercial concerns the service of transmitting the goods laid by industry upon the market from wholesale house to retail counter; (g) to provide an equitable division of opportunities to engage in commercial service, and access by commercial concerns (for the functions of use for commercial trade) to goods in the course of commerce, and to the facilities of commerce, without incidents of debt and property; and (h) to determine the channels for, and regulate the movements of, goods without buying or selling, debt or price, from stage to stage in commerce in a fitting degree of efficiency. And as goods flow in commerce, it will have authority (i) to receive such contributions of service in the name of the people, and simultaneously issue compensation to all engaged in commercial service in proportion to their several contributions. Finally it will have authority (j) as consumers' goods are about to pass out over the retail counter, to determine the prices of all such goods, and to accomplish a full and ample distribution by the exercise of purchasing power equal to the compensations theretofore issued, thus ending the second transaction and closing the economic cycle.

The Financial Power Is Always Exercised

In a co-operative economy these powers must be exercised. In our economy they are divided among a group of industrial, commercial and financial concerns according to rights of property, without sufficient co-ordination or appropriate distribution, not to the end of an abundant distribution, but for private profit and individual power. To say that

their will or interest is that of the people, or that such power so founded will be exercised in the public weal, is to controvert the most obvious facts of their daily effects in economic life. To those who may show a thousand reasons why the will of the people must not be executed by such a financial agency, the very simple answer is that in the nature of things it cannot and will not be done in any other way. We are today being driven by economic forces, against the inhibitions of ignorance and misconceived interest, to adopt a method of regulation of economic processes. Such a regulation may be arbitrary, unprincipled and unjust. Or it may be reasoned, just, and according to principles deduced from the natural equities of contribution.

The Purpose of Financial Regulation

The purpose of financial regulation of industry and commerce is to attain co-ordination and efficiency; to eliminate duplication, overlapping and waste; to keep the channels of business open and render opportunities for service widely available by restraining undue concentration; and, among other measures, to remove the destructive pressures of bargaining with property and of competition with price. Further, its purpose is to balance the incoming and outgoing flow of goods and to establish those conditions for the operation of industrial and commercial functions essential to the accomplishment of their natural objectives. The practices of property have seriously handicapped and heavily restrained the priceless impulses of industrial initiative. Consequently, only a few can find space for its expression, and they are probably not superior in talent for service but merely have been more lucky than others in lowering the bars of property. None can have recourse to the materials or forces of nature, the goods or facilities of economic life for a public service, unless he overcomes the obstacles of property and competition in price, which are aside from the merit of such proposed service and of the public benefit to be derived. Financial regulation will be desired by understanding leaders of industry and commerce, for it is indispensable to the proper conduct of business. It will open broader scope for the exercise of self-determination, remove barriers from the avenues of incentive, and assure just rewards commensurate with the services rendered. It will not invade the province or

engage in the operation of industrial or commercial functions, or conduct such enterprises; nor will it extend its influence or control beyond laying down and assuring the acceptance of policies and principles of operation necessary to co-ordinate all industrial and commercial activities that compose the many related and interdependent parts of the entire economic machinery, and necessary to health, welfare, comfort and convenience of the public.

The Account of the Equities of Contribution

On the incoming transaction, the blood of the sacrifices should not be caught in privately owned wells and diverted from the course of industry, and the fat should not be packed into the flesh pots of the market in mercantile storehouses aside from the avenues of commerce, but should pass instead into the common repository of race life through the exchange. The mingling of blood on the altars of race life initiates relationships the import and consequences of which are attributable to natural processes for the regeneration in successive cycles of individual and race life. We may refuse to recognize the equities of such relationships but their issue we cannot ignore. We may conceive some temporary advantages for others from the denial of these equities, but these gains will be insecure and troublesome. They will breed discontent and foment devastating contentions. It would be far better even for the victors of economic wars that the equities of those they vanquish should not be unrequited. Life cannot be prolonged by dissension, but it can achieve its happy fruition through an understanding union.

The meeting before the altar must involve a nuptial contract defining the equities of the contracting parties, their course of conduct in relation to one another, their rights and obligations in relation to the issue of the union, and the lines of descent of the materials, forces and facilities of race life. The performance of the covenants there wisely undertaken is requisite to order in human affairs, and to the continuity of life in any but a desperate state. We are drawn to appear at the altar and mingle our blood by inexorable causes of nature. But we are left there to define the urge that moved us, to perceive its purposes, to solve the relationships thus formed, and to plan our social conduct true to the ways of natural process.

The Basic Elements in Setting up the Equities

The contribution of every person flows into the common fund, so that every man sustains a relation with the whole people. But in passing into the fund, it is at that vital juncture mingled with the contributions of others. The course of production is the intermingling of industrial labors which are embodied in the products of industry as a joint sacrifice upon the common altar, as in the lamb, an oblation in God's sight for the cause of life and liberty, against the ravages of death and the imposition of serfdom. These labors, which begin so auspiciously in the springtime and yield some weeks later in due course the first fruits of the new cycle, identify all those engaged in them with the productive function of economic life, and commingle the equities of productive labor in one vast blood stream. The travail of productive effort is the beginning of the new life, and they who suffer its pains bear the economic distinction of the "mother of all living." But all the labors of life are not completed with the sacrifice at the altar, nor is the cycle of economic life at that point more than half run. The purposes for which productive labor was undertaken must be brought to fruition by further and other labors; there is the work of distribution. Commerce does only a portion of this work; finance and government also perform indispensable parts of this life restoring process. All those who engage in pursuits falling in the classifications of the commercial, financial and governmental functions are identified with distributive labor. As the goods of economic life delivered upon the market at the incoming gateway—in the wholesale house—are carried forward in the exchange, the energies of all those performing commercial, financial and governmental functions are joined in the rendition of distributive labor. Their blood, too, is spilled together upon the altar, and their equities, too, are commingled in the great river of life. By the expenditure of distributive labor upon the goods arising from productive labor the life blood and vital qualities of both divisions in labor of the race are embodied in this transubstantiation.

As there are two related movements in the course of economic regeneration, incoming and outgoing, so there are two interacting agencies by which the processes thereof are performed: productive and distributive labor. They have in common the expenditure of time and

energy in the production and distribution of the common fund of goods. The crossing of the blood streams of economic parenthood upon the altars of race life for the cause of universal regeneration is ordained by the biology of the flesh in the earth's environment for life. Neither productive labor nor distributive labor can of itself achieve regeneration; but in joining their vital forces nature provides the escape from the exhaustion of life. So that in nature's garden is not only the "mother of all living" but her consort also, the partner of her labors for the perpetuation of their kind.

The Economic Marriage Covenant

When productive labor meets distributive labor in the market place, they undertake mutual rights and obligations by which the relationship there formed may yield the greatest good to both and serve the natural purposes of perpetuating life. The statement of these rights and obligations, in the nature of things, takes the form of a contract binding and protecting all parties in their several services and equities: an economic marriage covenant by which, for the mutual sacrifices to be made, the reward of both may be assured according to a common and equal standard of justice. The provisions of this covenant are contained in the civil law drawn from the knowledge of good and evil in economic action. If this knowledge is inadequate, the laws will be unjust; if the knowledge is sufficient to define the processes of regeneration, the forces that energize those processes and the equities of contribution, then the laws can be altogether just and life-giving, provided we choose to make them so.

Our Insufficiencies to Meet the Obligations of the Covenant

But in economic nakedness we were unperceiving of our deficiencies, and the All-wise suspected we should in the beginning fail to meet the expectations of nature and to fulfill the duties of economic adults, and should adopt laws and engage in practices incongruous to nature's patterns.

According to the story of Adam's fall, we were entrusted with some knowledge of the advantages of race co-operation and were permitted to

set them to use in the cultivation of the garden, but were warned against partaking of the fruits thereof lest they destroy and disinherit us. But we succumbed to the temptation of greed, and partook of the forbidden fruit. We chose to be governed by laws insensitive to economic justice, authorizing a distribution unequal to contribution, and reducing large portions of the people to penury and destitution. We chose to permit some to eat their bread by the sweat of their bond-slaves' brow. The first to fall victim to this law of economic adversity was productive labor, because it is the beginning of all industry and because it has been induced, by methods of bargaining in property according to value, to accept a form of recompense of service purporting no promise of an equivalent reward. But since one of two co-ordinate factors cannot be damaged without the other being affected, the deadly fruit soon came to the hands of distributive labor which, though it deems itself the benefactor of its spouse's degradation as it receives the issue of her travail in the market, becomes at length the second victim to the betrayal of nature's justice.

The Lines of Economic Relationship

There is a unity of purpose and a common measure of sacrifice in service rendered by the individuals who compose the personnel of the several functions of economic life. In this sense the labor of each is like that of every other, and each may claim the honor of contributing to the regeneration of life. In his status as an individual, his relationship is with the whole people to whom the contribution is made; and if they, the people, refuse the equity of the individual, they become the object of the Maker's displeasure. We have always heard, also, that Adam represents the race and that, because of his original sin, death passed on all men. Because he chose to be obedient to laws which ignored nature's processes of life, and sought to sustain life by unnatural means, the ground became accursed, and he ate of it in sorrow all his life. So long as the race shall refuse to acknowledge the equity of the individual contributor in service as the measure of his bread, the individual and the race shall live in sorrow and division upon an abundant earth and shall be governed by their own laws unfitting to the natural order. Outside the garden they shall labor for the sustenance of their masters

until they heed the higher decree to eat their bread not by the sweat of others' labors but severally every man by his own labor. In the natural order of things, there is the espousal of productive and distributive labor. Their equities are determined by their contributions to the cause of life. The goods, facilities and institutions are made to serve in their hands the functions of use for trade, not to divide them asunder in the struggle over the distribution. The relationship of each individual with the race is resolved in the restoration to the individual of an equivalent to that which he contributes to the race.

The Violation of the Covenant

But by adoption of laws whereby the garden is reduced to the dominion of property, and the land and its increase, the goods, facilities and institutions of economic life are subjected to the mortmain of property, to be employed to bargain for prices upon the market and shift the burdens of labor, there is introduced a character foreign to the natural order. Some men possess great advantages to alleviate their own and intensify their antagonists' conditions of need by barring the east gate of the garden, the way of light and life, the way of access to the tree of life in the midst of the garden, in the market, through their rights of property. These characters (cherubims) in their own appraisal the emissaries of God to dispense His bounties at their interest, are armed with the sword of commercial warfare—the price, and so have, by the laws of property, power to disinherit the race from the gifts of nature and the fruits of their labor. Standing upon the incoming and outgoing avenues of commerce to command a margin between the two transactions of exchange, they use their double-edged sword to drive the man out of the market with an inequitable portion of the co-operative produce.

The race, by the sanction of such laws and practices, subjects itself to the principle of dominant evil. It makes a division in its ranks transversal to the natural functions of economic process, on the one side the possessor of property, on the other the nonpossessor. This cleavage is not according to the functions of industry, commerce, finance and government; but according to capital and labor, and antagonistic in the distribution of the goods of the common fund, to

one in surfeit, to the other in diminution. Labor has ever been the outcast, the perennial sufferer under the laws and their accustomed prey; ever beyond rights of possession, disconnected from the soil and without access to the tree of life. But unlike the first parents who upon being driven from the bountiful domain of nature became conscious of their nakedness, their children have remained in ignorance of their natural equities in the cultivated garden which they till and in the fruits of their labors. And they have remained unconscious of economic good and evil.

The Provisions of the Covenant

What is the covenant undertaken at the altar whose breach draws upon the heads of the unhappy parties such dire consequences and noisome disorders? In the state of humiliation after Adam's fall from his high estate, his disinherited children sought many ways of escape from the curse which befell them because of their ancestor's transgression. But none was found before the first passover. Every way by aggrandizement to evade the rule of nature proved ineffectual. The emblem of the blood sacrifice on the common altar as the measure and assurance of liberty and regeneration, suggested by a kindly Father to a prostrate people, betokened the means of redemption from the privations of economic death, by discarding the laws and practices by which a people is held in subjugation.

No man alone is able to free himself. And no man, even if he is free is sufficient to himself. To achieve liberty and produce plenty, he must journey life's way to the altar of common sacrifice. This is the essence of the covenant, and it determines the character of its many provisions. The sin that bore the race down to an unnatural death was that its several members did not make a common and equal sacrifice; some kept the goods, facilities and institutions of economic life within their private domain; they did not surrender into the common fund as a part of the sacrifice the goods, facilities and institutions, or any personal power over them; and they made a claim upon the market by bargaining for equities out of proportion or not related to the contributions of service. This infraction of natural law brought the dispossession of Eden and closed the gates to the tree of life. The covenant, therefore, first

requires the delivery into the common fund of all the issue of co-operative labor to become a part of and remain during the full course of exchange within the public domain, so that the power to bargain and control prices and their awful consequences shall be forever banished from economic life. Thus the offering upon the market is the hope of expiating the sin of Eden, of regaining the blessing of nature's God, and of re-entering the promised land, to the cultivated garden and its fruits. The sin offering is required of distributive labor as of productive labor, to remove the distinctions of labor from capital and the dominion of one over the other, and to restore the natural relations and fecundity of the interacting forces of economic regeneration.

The Purpose of the Covenant

This is one of the steps in the progress toward liberty, the release from the ancient bondage. But we have yet to taste its fruits, to state, record and issue compensaiton, and to translate the equities so recognized into purchasing power. Delivered into the market by the hands of productive labor are goods for the sustentation, comfort and convenience of the whole people, individually and collectively. Attending the market place are the ready hands of distributive labor, capable of bringing the processes of economic regeneration to a cherished rebirth, by the disposition of such goods to that end. The production and distribution of the "bread of life" is the subject matter of the covenant through which the vitalities of the race pass in transubstantiation. The terms of the covenant are to define the equities in the common fund and assure their fulfillment. The equities are attributable to the passage of blood, not to the value of goods, because it is the former that energizes the progression of economic process, and because only by the transmutation of the vital qualities of the blood can we be redeemed from the dissolution of the flesh. To focus attention upon this elemental virtue of the blood, in the measure of which life can be saved and liberty achieved, every family at the passover exhibited the sign of its sacrifice of blood to the common cause. We may be redeemed from the devastating futility witnessed in the failure of our economic practices to restore life, from our vain conversation, not by the corruption attending the statement of these equities in gold, but by appraisalment of this precious

blood, the offering of the lamb for the sake of our lives, our salvation from the sin that degrades us.

The Basic Principle of the Covenant

What rule is there to measure the contribution of service? And how is it to be applied? As we cannot in all things be perfect, but must approach near enough to perfection to satisfy every wish of nature, we cannot assign to each contribution its exact evaluation; we cannot state it as an absolute quantity of time or energy or other factors. We can only attribute to the service of a man a proportion of the whole, the relation of the service of a man by proportions on a mathematical standard, which we have always done and shall always do. In our present economy these proportions are determined according to the opinions of potential values under a system of property rights. Consequently the proportions are out of relation to the elements of service. It must be remembered that before nature no man can claim credit for the materials or forces of nature, for the labor of others, for the enhanced productivity of race co-operation, or for the goods, facilities or institutions of exchange as the issue of race co-operation containing their mingled energies. It is only for service performed and for the qualities imparted to the goods by this service that a man may claim recognition.

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THE DETERMINATION OF CONTRIBUTION BY SERVICE

The fundamental principle. The elements of the merit of service. The acceptability of a service. The stability of compensations. Stability of compensations in relation to production. The effect of enhanced productive power of co-operation. The equalization of opportunities for service. Equality by the standard of service. Equality in application to productive and distributive labor. Factors excluded by the principle of service. The problem of the statement of contributions. Statement by mathematical proportion. A common measure to determine mathematical proportion. The application of the principle. A norm from which to compute variation. The variation from the norm. Reducing the variation to graph. The analysis of the graph. The uniformity of variation. The determination of variation an old problem. Incomes not based on contribution. Readjusting the appraisal of contributions.

The Fundamental Principle

THE BASIC TEST of service, of the respective merits of the several contributions, is time. The period of time reasonably and necessarily involved in the performance of a task is indicative of the expenditure of energy required; and indicative, too, of the restorative factors common to all that are essential to redeem the service so rendered. Tasks rightly tend to become equalized according to the time needed to their performance, especially as the principle of intensive and extensive co-operation is more and more applied. There is an appreciable average in the division of tasks, imposed by the fact that nature will permit energy to be expended only within limited degrees over equal periods of time, whether the task require a periodic expenditure of much energy alternating with periods of rest, or a sustained expenditure at a lower rate. A curve might be plotted to show the differentiation of energy according to time in the several tasks; it would disclose a few tasks

at each extremity of great and little quantities of energy expended, and the larger portion of tasks among the average expenditures of energy. Then, too, the degree of differentiation of the expenditure of energy in the several tasks in relation to time is inversely proportional to the degree of intensive and extensive co-operation. In these things nature imposes a measure of equality between man and man within more limited degrees than we have acknowledged in the apportionment of compensation. The principle may be deduced that for equal periods of time in service, the contributions may be deemed to be equal, unless the contrary can be shown. That the contrary can easily be shown in some instances does not in any way impair—it rather confirms—the universal application of the principle. But the contrary and the extent of it must be shown from the merit of the service alone, apart from every consideration of the materials or forces of nature, the issue of race co-operation or of the labor of others.

The Elements of the Merit of Service

Many elements enter into the merit of service: skill, talent, capacity, integrity, irksomeness, strength, endurance, etc. These must have due consideration. Another that has troubled many minds is the matter of utility. Of course all services do not yield the same or equal utility. But we must be sure that we have not chosen to weigh, instead of the service itself, the utilities derived from nature, race co-operation, or the intermingled labor of others, utilities invested in goods reduced to the dominion of property, or the unpredictable elements of circumstance or chance, mere idiosyncrasies of choice in taste, aside from merit. We must be sure that we rest our judgment solely on appraising that residue of service after separating from it these and other elements with which, on the exchange, it is always co-mingled. And finally we must be sure that we give due consideration to the principle that the degree of possible differentiation of utilities derived from service, to the exclusion of every other factor, is inversely proportional to the degree of race co-operation and to the degree of the consequent use of the materials and forces of nature and of the facilities of economic race life.

The consideration of the problem of relative compensations by ana-

lyzing the several services performed should affect a readjustment of compensations from that apportionment and those limits to which we have become accustomed: from the lower to a higher standard, and from the higher to a less extravagant standard, nearer to the comparative equality which within limited degrees exists among men by nature. The upper and lower limits and the gradations of compensation are not difficult to determine on the principle of service, especially in view of the great fund which awaits distribution; for there is ample for the so-called "lowliest of men," if we remove the dam at the outgoing floodgates, and there is more than necessary to fill every respectable appetite among those unique characters who consider themselves the loftiest of the people's servants. Mindful of the privations and oppressions from which we shall be delivered, we need not quarrel over tidbits for the sake of pride—while the ample provisions of nature spoil within the larder.

The Acceptibility of a Service

What standard, then, is to be employed to determine whether a particular service is entitled to consideration in granting compensation? Of course, the service or the good it produces must be useful. But to what extent must it be useful? Opinions about usefulness exhibit wide variation and are not helpful. The question is to be decided by whether the utility of the good or service will attract buyers at the retail counter at its cost of production in labor. If any one finds in an economic good such degree of utility that he is willing to give in exchange for it an amount of service of comparable time and effort, then that good becomes (unless otherwise unsuitable on social or ethical grounds) a proper subject matter of exchange. If not, it is unfit for exchange. One thing is certain: if we are to establish the proper standard of economic justice, no man's labor ought to be appropriated without just compensation, and no man ought to encroach on his neighbor by receiving excessive compensation for his service.

The Stability of Compensation

Maintaining the stability of compensations from year to year is of vital importance in the natural order of economic life. Productive

power, which is the merit of service, is like consuming capacity because it does not vary greatly with either the individual or the race. The variation is of little note in goods required for sustenance. True, years may add to, or detract from, individual or group productive powers, so that reasonable adjustments may be required from time to time. But persons who have lived well on into their mature years of active service, at a moderate but sufficient income, do not desire great riches. But they do desire to maintain their attained standard of living. These natural aspirations for security can easily be met through the well disposed application to the materials and forces of nature of the co-operative productive powers. Though many economists, professing apprehension lest security mean stagnation or bankruptcy, seem concerned for fear the adventurer will not be allowed his fling, it is desirable that incessant uncertainties and convulsions be avoided and a state of economic stability achieved. Economic life should be more than a game of sport or chance; the matters at issue are the lives and liberties of men and women. The relations between its participants should be according to known and obeyed rules of economic justice.

Stability of Compensation in Relation to Production

Inasmuch as needs do not vary greatly from one period to another, the race is capable of adequate, sustained production with sufficient reserves to meet the reasonable variations in the demands of the consuming public. There is, then, no sound reason why there should occur any great variation from year to year in the levels of compensation, or in the relative proportions of compensation among the people. It is important to know from year to year what the probable demand will be so that requisitioning of goods from productive labor will be steady and will provide an orderly and well-sustained program of production and a settled and equalized distribution of tasks. Stabilized compensations will yield fairly predictable assortments of choice in kind and quantity of products at the retail counter, as statistics on the subject will indicate. By stabilizing within reasonable limits the volume and allocation of compensations to be expressed in purchasing power, production can be geared to consumption, and a balance can be attained that is most difficult to establish with shifting standards of compensa-

tion. Sustained levels and stable volumes of consumption are indispensable to large scale or co-operative production. Great masses of people employed in the several specialized industries, vast expenditures for highly specialized machinery and the development of widespread and complex organizations necessitate a sustained volume of demand for consumption. Great fluctuations in volume of compensation interact upon consumption and make it fluctuate greatly—which is disastrous to the operation of highly co-operative and interdependent industrial and commercial functions, involving them in confusion, shutdown and waste.

The Effect of Enhanced Productive Power of Co-operation

The increases of the productive power of co-operative economy are caused not by the appearance of great and phenomenal industrial figures, for they are only contributory and incidental thereto, but by a higher and better application of the principle of enhanced productivity of co-operative effort. That is, they are caused by more intensive or extensive (or more appropriate) division of tasks, by more effective organization within and among industrial business concerns, by better processes or methods of production, by better or broader uses or more convenient sources of materials, by greater utilization of the forces of nature, by the introduction of machines or labor saving devices. To these methods of increasing productivity the whole race contributes; they are all designed to be employed by co-operative effort. Anybody who devises them makes his contribution and deserves fitting recognition for the merit of his service in so doing. But all the fruits of such increases are not attributable to the inventor or promoter of the better process, and he ought not to be permitted to claim them on the market by any method of dealing in the buying and selling of goods, or of bargaining through his owning the facilities or institutions of exchange.

Such increases of productivity mean that more or better goods can be produced with the same time and effort, or the same goods with less time and effort. If more goods are desired to provide a more abundant distribution, then the amount of time in service will not be diminished; if no more goods are needed, then the amount of time in service will be diminished. In any given branch of industry, if labor-saving devices are

adopted which dispense with the services of a number of workers, then our wage-bargaining economy reduces the wages of those who remain employed and isolates the rest, while the owner of the industry seeks to absorb all the possible benefits. In this way, an economy out of joint can destroy in the bud the fruits of nature's more abundant ways.

The Equalization of Opportunities for Service

New methods of increasing productivity and of reducing the time necessary in a particular industry to produce a given quantity of goods must be adopted in a gradual and orderly fashion so as to permit simultaneously a redistribution and a further equalization of all industrial tasks, and to spread among all workers the saving in time necessary to production. Thus while the time of each worker will be reduced, his proportion to each of his fellow workers, and to the whole, will not be materially altered. His share of the total compensations will remain relatively stable apart from variations in the merit of his service. Greater productivity may affect appreciably the merit of service, depending on how far it is attributable to the service apart from all other factors; but rarely will this effect occur in a ratio identical to that of the increase of volume of goods. By this circumspect and gradual development of productive powers, the products, as they pass in increasing quantities into the common fund, will increase the distributive quantity of goods accessible to each worker. Stable and equalized compensations will represent the same proportionate distributive shares, but they must draw from the market a more abundant return. So the benefits of enhanced productivity can inure to all in the proportions of their contributions of service, by employment of the concepts, among others, of the financial function.

Equality by the Standard of Service

This principle of equality by a standard of service is the next provision of the covenant at the altar. To it, all who appear there, to suffer a measure of death in order to receive the reward of life are parties. It is as binding on distributive as on productive labor. It stipulates that if productive labor relinquishes possession of the goods it has produced

into the hands of distributive labor it is not thereby to forfeit its equity, or be victimized by the use of the goods for bargaining against it at the retail counter. It also provides that distributive labor shall not secure special advantages because of its superior strategical position on the exchange, by withholding quantities of the goods from distribution in the guise of profit, interest, rent or dividends. The covenant further stipulates that the contributions of service in distributive labor are to be judged by the same standard as for productive labor, except that in the performance of the commercial function the volume of business done, or turnover of goods, is an added criterion of the merit of the service rendered.

Equality in Application to Productive and Distributive Labor

The delivery of goods into the market closes the period of productive labor in midseason of the economic cycle; but the labor necessary to make the goods accessible to the consuming public has yet to be done. The performance of distributive labor brings us to a later stage of the cycle when the goods are about to pass out over the retail counter. By this time the services of productive and distributive labor have been appraised and the individual and total compensations are about to be computed. We stand in the place of judgment for the reconciliation of all equities, the unification of the race in one holy bond, in the great place of the atonement. The harvest is in, the largesse of nature has gladdened the hearts of God's servants, and they are met together to receive His righteous judgment and go hence each bountifully provisioned.

Factors Excluded by the Principle of Service

For the materials and forces of nature, for facilities entirely of natural origin, and for the issue of the enhanced productivity of race co-operation, the people should pay nothing to any individual, because no individual can produce these things. But for what he can contribute on the altar, the sacrifice of blood in service, he will be compensated, and on the same standard as each of his co-contributors. During the course of the exchange to the point when distribution is about to begin,

the race has of necessity been divided into groups in order to serve in industrial, commercial, financial and governmental functions; but all men, in whatever division their several contributions may be made, serve the common cause of race sustentation, perform what is in fact a public service, and contribute nothing other than their time and energy. These contributions of service are comparable, and they vary within limited degrees. They can justly be stated in proportions on a mathematical standard.

Since, in the course of exchange up to the point when distribution is about to begin, the goods have not become the property of any individual or concern engaged in industrial, commercial or financial functions, it is not necessary to buy such goods into the market or transmit them through the exchange to this point by buying and selling. Further, since the institutions and facilities of economic life for the functions of use for trade are within the public domain, it is not necessary to pay any individual or concern for their use by rent, interest, dividends or profits. All claims for compensation are predicated on service that is consecrated to the purpose motivating all economic endeavor: that of providing a fund of goods for race sustentation.

The Problem of the Statement of Contributions

We have confronted the problem of applying principles for the determination of equities, but we have miserably failed in every attempt to solve it. Now we consider the problem in a new and holy light, perceiving that we are not redeemed and our equities are denied by the operation in the markets of the medium of exchange we have set up, by the vain expression of our relationships in the exchange according to the traditional metallic monetary standard; and perceiving that we can be redeemed only by the operation of the exchange according to the measure of the sacrifice of blood, vicariously through the lamb of the passover, wherewith flow the vital energies of life. Only by the restoration to each and every communicant of his proportion of the general fund according to his sacrifice, by his assimilating the bread and wine, by the transubstantiation of their energies, is he resuscitated.

Statement by Mathematical Proportion

There are substantial reasons why the equities created by co-operative contributions should be stated in mathematical proportion rather than in any other method. The contributions are made in productive or distributive labor and are marked by the laying of goods upon the market, or conveying them through the market to retail distribution. The single product of such labor will not sustain the contributor; he needs many things. He offers his one product to obtain through the exchange those many things. But he cannot, at the time when he surrenders his goods, obtain those other goods that he needs. He usually delivers his goods not all at once, but from time to time as the conditions of his task or enterprise permit. The places where he delivers his goods into the market or conveys them through the market are sometimes few, sometimes many; the persons with whom he deals are sometimes few, sometimes many. The things he needs may be required from day to day, or periodically according to seasonal or other factors, and the time he needs them is different from the time he surrenders his goods. The things he needs may be accessible at different places from those where he delivers his product. The persons with whom he deals in purchasing his necessities at the retail counter are not those to whom he delivers his product. His goods may be his services or a mixture of goods and services; his necessities may be the joint or several services of others, or goods in the fabricating and marketing of which many persons have joined directly or indirectly. The things delivered are usually not comparable with the things needed. For these reasons, barter fails even in the simplest of economic societies; and there must be some way of expressing the relationships that exist at the transaction of contribution, so that each contributor will be justly dealt with in the distribution of the goods produced by the co-operative effort.

If the nature of the exchange permitted the unity of time, place and persons in contribution and distribution so that a man on delivering his goods upon the market could receive the equivalent thereof in his necessities, the exchange would be greatly simplified, and its most perplexing problems would be obviated. By such a state of affairs the gap between production and distribution would be narrowed to the vanishing point. But although the exchange is complicated by the disunity

of time, place, persons and goods, still the principle of equalization should be ever present as a guide to the proper conduct of the exchange. The exigencies of the situation require the adoption of a medium to express the equities of contribution according to a common standard, to make possible a distribution in all cases equal to contribution.

A Common Measure to Determine Mathematical Proportion

These equities cannot be stated in the terms of the goods or services contributed, because those cannot be compared by a common standard, and the relation between them cannot be determined. The relation of all contributions to a common factor expressed in some medium is the first step in formulating an equation of exchange. We have always believed that value could properly serve as such a common factor. But even if we could compare goods by value (and if we did not act instead according to the manipulation of the relative conditions of need in striking the bargains of the exchange), we should still be measuring not alone the derivatives of human labor, which are the only elements any man can claim he has contributed, but also the derivatives of the materials and forces of nature and the enhanced productivity of race co-operation, for all these are indistinguishably intermingled in the goods. It follows that if gold could measure or express value, and if currency or credit could measure the value of gold, we should still have an exchange violating the natural equities arising from service. Proportionate equities stated in a currency through the vacillating opinions of potential value cannot yield compensations proportionate to contributions of service. The only factor by which to measure contributions, fitting the natural processes in the jointure of productive and distributive labor for economic regeneration, is that of service, the time, energy and merit given in productive or distributive labor. This provides a base for the determination of the relative equities of all participants in the co-operative economic processes, to give proportion to the several contributions in relation to all other contributions and to the total contributions.

The Application of the Principle

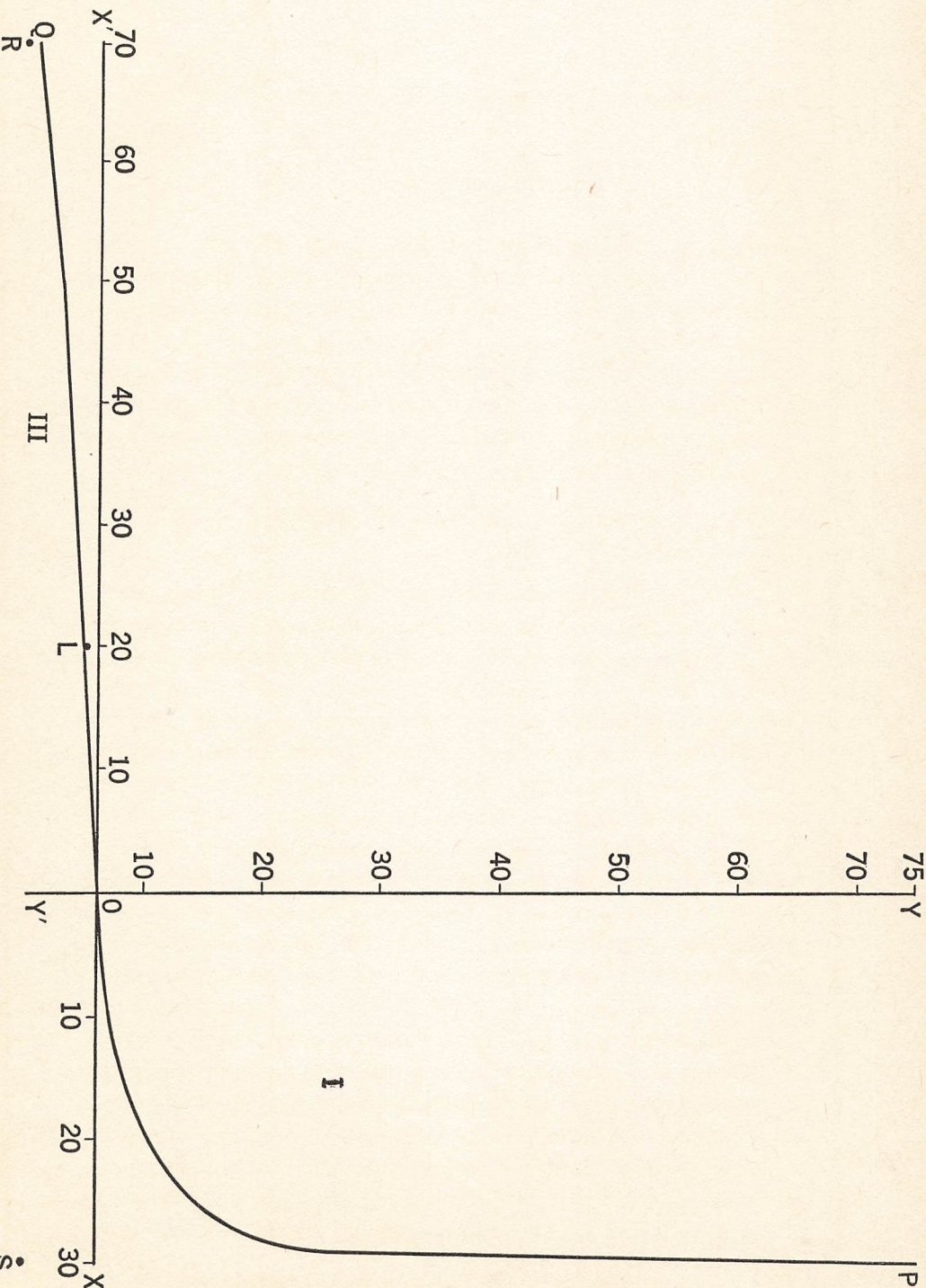
The rule that, for equal amounts of time in service, the contributions are equal, unless the contrary can be shown, is a starting point. But there are well defined lower and upper limits of individual productivity, and the degrees of variation can be determined within a range that should satisfy any reasonable mind. We must exercise care in considering this problem lest we underestimate our several insufficiencies and of our reliance upon the co-operative forces, overestimate the importance of our several parts in productive or distributive labor, and underestimate those of our fellows; and to be sure that we see that justice to our neighbor heightens the prospect of justice to ourselves, and that his abundance, if proportionate to that which we claim and if within the reasonable degrees of the variation of the respective services rendered, is conducive to our realization of a like abundance.

A Norm from Which to Compute Variation

We could adopt a norm above and below which the variation of individual contributions would be determined from considering the time and merit of service, and at which upon the equalization of the tasks to afford opportunities of service to all, or to each household, all contributions should be considered equal, unless shown to be otherwise. If such a norm was called unity or 1, and the higher variations were multiples of 1, and the lower variations were common fractions or decimals, that scale would be cumbersome, unfitting and unilluminating. The choice of the ranges of numerals affects directly the understanding possible by their use; some will permit our minds to deal with the problem objectively, others will convey an abstract meaning difficult to grasp. Let us say for sake of illustration that we choose the figure 6000 as the norm from which we will determine the variation, if any, of individual contributions.

The Variation from the Norm

The position of the norm will be occupied with inconsequential variation by a large proportion of the contributors, since there is a general



relative equality of men in their natural endowments. The principal characteristic discovered by an analysis of the occurrence and extent of variation from that norm of individual productive powers—which in a free economy are the determinants of contribution—is: that a smaller proportion of the whole number than that included within the norm will occupy the downward variation and a still smaller proportion the upward variation; the downward variation will be in much less degree than the upward.

For sake of illustration, let us construct a graph of the variation of individual contributions, not an absolute or minute representation of this variation that time and circumstances would not alter individually or generally, or that the development of higher degrees of race co-operation can never affect. There are natural, reasonable limits or tolerances within which we may draw the graph of such variation. Nor are we required by any expediencies to raise the lowest above that point at which their comparative productive capacities would place them, or to reduce the highest below that point where his capacity would place him. But we can, by applying the test of service, express all contributions by relation and proportion among themselves within such degrees, and according to such characteristics of variation, as may be most clearly stated in a geometrical construction.

Reducing the Variation to Graph

Let rectangular co-ordinates be drawn (Fig. 1), the horizontal or XX' axis representing contributors according to percentages of the total, the vertical or YY' axis representing contributions in arithmetic relation according to units described numerically. The origin O is the point in the curve of variation of individual productive capacities or contributions representing on the X -axis the mean average of compensations, 6000; and on the Y -axis the mean average of persons according to compensations. The total contributions of Quadrant I equal those of Quadrant III.

$$O = \frac{\text{all contributions of service}}{\text{number of contributors}}$$

Let O equal 6000.

OX' equals -70 below the norm.

OX equals +30 above the norm.

XX' equals 100% of workers.

O otherwise stated should be (O, O).

Y otherwise stated should be (O, +69).

Y' otherwise stated should be (O, -6).

For convenience, let O to Y be graduated from 6 to 75, and O to Y' from 6 to 0; and, instead of infinity, let X equal +30, X' equal -70, Y equal 75 and Y' equal 0.

For equal periods of time in service of the several contributors the contributions shall be deemed equal, unless the contrary is shown. Let the periods of time in service be equalized so that each contributor have the same opportunity for service, the same chance to express his powers of production. Now, by an analysis of the service equalized as to time, let us determine the variation according to merit of the service of the several contributions, and represent such variations, those of persons on the abscissa (X) and those of contributions on the ordinate (Y). The series of solutions so graphed are the co-ordinates of the several points of contributions.

The Analysis of the Graph

There is a regularity and symmetry in such variation, following definable rules and exhibiting the effects of the operation of certain principles of natural law in economic life. The characteristics of the variation are more readily observed and classified by the relation to the norm of the several contributions than by relation to any extraneous absolute. By this method of solution we will discover, first, at or near the position of the norm, those average capacities with which nature has hitherto widely endowed the human kind: the ability to perform the average tasks of economic life, that degree of intelligence, skill, endurance, etc., sufficient to the greater proportion of such tasks.

Nature has been typically moderate in keeping the tasks of co-operative economy in a general correspondence with the distribution of capacities among the workers. Had there been a variation in one direction it would have made us destitute, as we are unless and until we achieve the intelligence to employ the arts of co-operative production; and had the variation been in the other direction, it would have re-

quired us to find cultural outlets aside from economic tasks for our capacities, and that would have imposed a paralyzing incompleteness of organization. But, as it is, there is somewhat of an equilibrium of tasks and capacities.

The variation of productive capacities bears a close proportional and progressive relation to the variation of tasks sufficient in application and diversification for furnishing a fund of goods ample to race sustentation. The gradual increase of the general productive capacities may conceivably enable the race to develop, by a heightened discrimination of taste, into a sphere of economic life not alone of abundance but as well of general high quality, learning and appreciation. But we need not await till this happy eventuality is fulfilled to find an allocation of productive capacities adequate to relieve us of our most urgent economic problems and to provide a just and abundant distribution. That is available today.

The production of all those stable commodities that furnish sustentation and comfort can be conducted with the aid of average capacities. In the great industrial and commercial concerns that deal in the basic necessities, there are few positions calling for large capacity, and there are few who can fill such positions—and that is equally true in the administration of financial and governmental functions. The farther we go in the development of race co-operation, the more do the leaders, as well as all participants, rely upon the collective processes involved. The classes of products that require rare capacities, or a larger proportion of such capacities, for their production are of less importance than the indispensable staple commodities.

We must feed the inner man before putting on gaudy clothes, and to this task our calloused hands and the implements of nature are fitting. Let those who would revel in nature's bounties first see that their brothers are fed, for their capacities to contribute are no greater than those of their brothers they would displace and disinherit! Then, in greater peace and security, all may together taste the higher satisfactions.

The Uniformity of Variation

The variation of productive capacities does not alter appreciably from generation to generation; and the tasks of productive and distributive

labor do not necessitate greater or lesser capacities, or different distributions of capacities, from period to period. Although new tasks may be introduced, they fit themselves to the curve of requisite capacities and assimilate to the characteristics of already existing tasks in production and distribution. Such variables as may exist in these lines are within ranges easily accommodated by the natural flexibility of variation in individual capacities.

The problem may be viewed then from the consideration of the tasks and of their classification according to requisite capacities. In other words, given tasks and the contributions arising from their performance may be judged by comparison; and they may be allocated upon the graph constructed to express the variation of contributions. All such tasks if equalized as to time will exhibit a variation of merit in service according to the capacities requisite in their several performances. They will be performed by persons showing their capacities to fill such positions. Such variation, in addition to representing the distribution of natural capacities, will provide incentive to individuals to prove their qualifications to fill the higher positions, make the better contributions and claim the more ample rewards.

The Determination of Variation an Old Problem

The variation of capacities requisite to the several tasks of productive and distributive labor is a very old problem, to which we have applied, at best, a miserable and miserly solution. But although we lack the understanding, laws, practices and institutions by which to work out a better one, we have sporadically recognized some of these principles. If we investigate those compensations paid in the form of wages and salaries (excluding those incomes derived from rent, interest, dividends and profits), we discover that unknowing attempts have been made to classify tasks according to merit of service, although the results have been bent out of their natural contours by the interactions of bargaining from unequal positions of need. We will see, further, that the variation of wages and salaries bears a striking resemblance in general limits and graduation on the whole to that shown by our graph, albeit with a lower norm, and higher and lower specific limits. We find that though we have allocated compensations to tasks and proceeded to

choose persons competent to perform the several tasks, we have not equalized the tasks as to time, nor provided equal opportunities to make a contribution, nor taken care to allocate the compensations according to contribution of service involved in the performance of the respective tasks.

Incomes Not Based on Contribution

When we turn, however, to consider incomes derived from profits, interest, rent or dividends we find a curve of variation fluctuating violently as to persons, years, graduation, limits and volume, without reference to capacities, production, contribution or any stable factor known to nature. The practice of this profit economy is as remote from natural processes of economic life as its fruits are bloated or withered; it bears every mark of disunity, antagonism and pressure which characterize it. How far the results of such an economy are from the variation of individual capacities to contribute that exists in nature!

The distribution of incomes by way of profits, interest, rent and dividends violates the principle of contribution, the practice of determining the extent of contribution by relation to the base service. It reduces the norm in the curve of compensations, reducing that proportion of the whole that represents compensations by way of wages or salaries. It adds to the total compensations for work, vast sums extracted by employment of property rights in bargaining, thus changing greatly the shape of the curve from the natural variation of contribution. Such a drain from the channels of compensations must leave an impoverished multitude crying for relief, at the outgoing gates of the market shut against their purchasing power.

Readjusting the Appraisal of Contributions

The first step in correcting the maldistribution that curses our present economy is to appraise by a just measure the contribution that each house, the head of each family, can and must be permitted to make to the common store of life. This can be done by translating the contribution to the base service into mathematical proportion, and stating the variation from the norm of contribution according to mathematical

units. The variation at or near the norm will be slight, and large proportions of workers will appear within limited variation from the norm. The proportion of all the workers occupying the upward variation will be less than those occupying the downward variation; the upward variation will be more rapid by degrees than the downward. The upward limit will far exceed the lower, but a larger proportion will occupy the lower than the upper limit.

In mathematical proportion, without reference to any monetary unit, the contributions as shown by the graph may be stated as follows:

1%	75,000 to 50,000	A	$\frac{1}{4}$ of 1%	}	10% upward
	50,000 to 25,000	B	$\frac{3}{4}$ of 1%		
19%	25,000 to 10,000	C	9%	}	10%
	10,000 to 7,000	D	10%		
80%	7,000 to 6,000	E	10%	}	70% norm
	6,000 to 3,000	F	50%		
	3,000 to 2,000	G	10%	}	20% downward
	2,000 to 1,000	H	10%		

This distribution applies to a large community or nation of persons engaged in co-operative economic enterprise, and the insignificant changes in numbers of workers from time to time will not alter appreciably the curve upon the graph or the percentages stated above. It may be noted that 50% of the contributions are appraised from 1,000 to 5,000 (Q to L) and 50% from 5,000 to 75,000 (L to P); that the lowest contribution, 1,000, represents a higher proportion of the total, and the highest a lower proportion of the total, than those limits existing in the present economy, expressing the extreme of contributions and productive capacities existing in nature. Further, while curve POLQ represents the variation of contributions, the total volume of contributions is represented by the area PQRS, the half of contributions by volume below the norm by the area OQRY', and that above the norm by the area POY'S. The total contributions are determinable by adding the units attributed to all the workers, including productive and distributive labor. Thus, if there are in a nation forty million workers (X' to X) whose contributions form this graph from 1000 to 75,000 mathematical

units of measurement, the total contributions stated in such units should be 240 billions. They may be computed as follows:

<i>Group</i>	<i>Number of Workers</i>	<i>Approximate contributions of group</i>
A	100,000	6 billion
B	300,000	11 "
C	3,600,000	63 "
D	4,000,000	34 "
E	4,000,000	25 "
F	20,000,000	85 "
G	4,000,000	10 "
H	4,000,000	6 "
	<hr/>	<hr/>
	40,000,000	240 "
	$\frac{240 \text{ Billion}}{40 \text{ Million}} = 6000$	

This graduation of contributions may apply to that period of time most feasible to an understanding and convenient solution. Inasmuch as the yearly cycle provides that most fitting to our purposes in the operation of natural economic processes, let us choose the year, if we wish to continue the allusion to nature's yearly cycle of life, beginning at or near the time of the vernal equinox, as the period to which our computations of contributions shall apply. From that time forward the offerings are made upon the altars of race life to escape the bondage by a measure of sacrifice, and to attain the life continuous through the processes of economic regeneration.

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THE RELATION OF CONTRIBUTION TO THE ENSUING PHASES OF EXCHANGE

The effect of the statement of contributions. The equities in the common fund based on contribution. The need and purpose of a medium of exchange. Not a medium based on opinions of potential value. The source of compensation. The greatness of the people's financial power. The financial process. Contributions are to the whole. The ability to make the promise. The capacity to fulfill the promise. The financial process and economic regeneration. The transition of compensation to purchasing power. Attributes of purchasing power. The function of a medium of exchange. Monetary accumulation incongruous with financial process. Effect of monetary accumulation. Compensation represents a contract.

The Effect of the Statement of Contributions

WE HAVE NOW determined the relation of all contributions to the base service and of each contribution to every other and to the total contributions by mathematical proportion. We have appraised the offering of each house upon the altar according to a principle of justice. We have taken the first step toward the development of the ethical maxim, "To every man according as his work shall be," into a principle of economics, the appraisal of contribution by the measure of service. We have also developed stipulations of the economic marriage covenant from principles to an applicable mode of practice. And we have isolated from the great existing confusion and given character to the first term of the equation of exchange, *contribution*, to take due account of the entrance upon the relationships of the economic co-operation, to express in forms of thought analogous to the passages of nature the outflow of individual energies in productive and distributive labor becoming commingled in the products of the joint enterprise, and the inflow of those energies by transubstantiation into the goods of the common fund. The equities

established in this phase of the processes of economic regeneration must be recognized throughout the exchange; and the measure by which they are appraised, that of service, must be adopted as the rule to form and apply the remaining terms of the equation. The term *contribution* applies to the individual and to the whole, for the outgoing flow of energies must be equalized by the incoming flow of sustentation as to both the individual and the race if life is to be continuous, and the balance of these economic forces must be expressed by an equation that represents to the rational mind the written account of these all-important phenomena of nature.

With the appraisal of contributions the incoming transaction of exchange is only half completed. Every worker, governmental, financial, commercial and industrial, has contributed his service and has relinquished any claim upon the goods in which his energies are mingled with those of others and with the great forces of nature, so that the goods in the course of production and exchange remain within the common domain. For the individual the contribution is that of service, for the collective people it is the service invested in a fund of goods so altered in quality by the efforts of productive and distributive labor that they contain utilities for the sustentation and regeneration of the race, symbolized by the transubstantiation from labor or sacrifice to bread and wine. The individual has performed his part of the covenant for the regeneration of life, has made his contribution to the cause of the common redemption from death and want, has co-habited with his fellows in a joint contribution to a common fund, capable of race sustentation. Nature requires this of him but no more.

The Equities in the Common Fund Based on Contribution

The fund of goods passes from the wholesale house to the retail counter in the name of the whole people in undivided interests. Each worker by the nature of his contribution enters into a covenant with the collective people concerning the equity to which he is entitled in that fund. Having received his contribution, they must promise that he will receive the equivalent from that fund so that the vital flows of life, exertion and resuscitation will balance one another in perpetuity. The promise has many parts, the principal of which we will touch upon, and

in that transition of exchange it must be evidenced by a medium adaptable to bringing it to fitting performance.

The Need and Purpose of a Medium of Exchange

But for the disunity of time, place, persons and goods in exchange, the distribution could be simultaneous and be equalized with contribution. But because there is disunity, it is necessary to adopt a medium that in due course will bind distribution to contribution and discharge in the former the equities of the latter, and work an equal exchange. This medium must be vested with incidents and characteristics that will express the terms of the covenant and facilitate the operation of natural economic process. The employment of such a medium is indispensable to the recognition of the equities of contribution in compensation.

One of the chief stipulations of the covenant is that compensation shall be according to contribution; and that it state, preserve and fulfill in distribution the proportions of contribution. It provides that compensation be determined, not by bargaining over the opinions of potential values of contributions and of money from unequal conditions of need, but by contribution; and that it be expressed in a medium accomplishing this purpose. It requires, not a medium embodied in or related to such a substance as gold that yields possessory rights for purposes of bargaining, one individual with another, over compensations, nor a medium ostensibly related to value or the opinions of potential value of goods, ignoring the measure of service, but a medium excluding powers and privileges in the exchange that are alien to the equities of contribution. We cannot hope to record the movements of economic process, incoming and outgoing, by a currency that may flow (or not flow) out of balance and out of conjunction with these movements, changing hands in transactions not tested by the principle of service, or violating the orderly course of economic procedure; or by a currency through which the investment in producers' goods and their trading is mingled with the operation of commercial functions to their common disorder.

Not a Medium Based on Opinions of Potential Value

A medium so constituted as to base the exchange upon the opinions of the potential values of economic goods is susceptible of endless and unfounded fluctuation in relation to goods. Thus, if the incoming transaction is stated in such a medium at a given time, the relation of contributions and compensations will almost at once be thrown out of balance, and what was equal yesterday becomes unequal today. Fluctuations occasioned by the ever-changing complexions of bargaining from day to day alter not only the relation of the total compensations to the total contributions but the individual measures and proportions as well. Furthermore, this fluctuation renders it continuously impossible to balance the outgoing with the incoming transaction. The constant effect of these fluctuations is to deny or ignore the equities raised by contribution according to the principle of service, to undermine the worth of compensation and to repudiate the promise it purports to contain.

That provision of the covenant by which each worker is to receive compensation according to his contribution is not performed by delivering into his hands a quantity of money of the alleged market value of his labor or his goods, while the quantities of money passing into other hands for their labor or goods may be out of proportion to the relative merits of their several contributions tested by the principle of service. Furthermore, money so delivered to him conveys no assurance that, when he brings it into the market to buy his necessities, the prices of those necessities will not, by the action of bargaining over the opinions of potential values from unequal conditions of need, be adjusted to levels that will render the purchasing power of his money inadequate to his needs and leave him unable to draw out of the common fund the proportion to which his contribution entitles him.

Money, as we know it, is a promise to redeem in gold, and to restore value for value. That it ought to be a promise of redemption to life by economic process—by restoration in distribution, in proportion to contribution, of the goods of the common fund containing the power of reanimation—seems strange to us, but that is the expectation of nature. Compensation cannot be expressed in gold, or in money related either to gold or to any substance, for money has no capacity to restore the

equivalent of the sacrifice or to equalize the exchange. Compensation can be expressed only in a medium the incidents and qualities of which represent the covenant sworn at the altar of sacrifice, the promise of redemption.

The Source of Compensation

Just as the individual can make his contribution only to the collective people, to a fund of goods held and disposed of in their name, so compensation can issue only from the people. No man, however fortified by property, can engage the economic power which rests in the people to pledge a reward equivalent to service. If it seems that our economic practice now violates this principle, let us reflect that wages received from industrial, commercial or financial enterprise, though they pass through the hands of employers as intermediaries, are in fact derived from the people. The employers' payrolls vanish when the public ceases buying. The employer is the channel, not the source, of wages. The economic power that is the vitality of wages and of all compensations is the ability of the people to return goods out of the common fund in exchange for contributions. The wages are the expression of the promise in the transition of exchange. No man or group can gain an absolute domination over the fund. But if the fund is permitted to rest in a multitude of parts in the hands of property, its flow will be checked or diverted and will not respond to the purchasing power of wages. The power to issue compensation is the power to balance the exchange; and it lies nowhere if not in the people. It is the power to carry the co-operative processes that have been taught us by capitalists to a culmination that the capitalists never intended, a complete and diversified distribution of the fruits of the joint effort.

It is the financial power of the people to issue compensations upon the receipt of contributions to the common fund; and to create by law, and authorize to act in their name, an agency to conduct the financial operations of the exchange according to policies expressed by the government that adhere to the principles of the covenant. The exercise of the financial power is vital to the life of the people. It is the power of economic life or death, for it controls the substances that contain in transition the recuperative energies of the race. It must eventually,

from pressures of natural origin in the articulate desires of the unknowing populace if not from enlightened choice, be exercised by the authority and in the name of the people. It is significant that the institutions of finance, as well as the individual members of economic society, have in their distress cried for and frequently received salvation from the worst catastrophes by calling into action, through government, the financial power of the people. Having learned to lean so heavily on this strength, so ample and so reassuring, who will say we will forego its utilization, or can if we would?

The Greatness of the People's Financial Power

But the vastness of this power is still unknown and untried. Its secret origins have not been revealed through understanding the financial process, or its appropriate facilities that can convert a world of wastage and stagnation to one of bustle and utilization. We see at hand great productive power, but we must let its higher ranges go unused because we have no facilities to exercise adequate and fitting financial power. Though by nature financial power is limited only by productive capacity, our inability to understand financial process and practice stifles production and even checks consumption of all that is actually produced. To initiate industry, to carry commerce forward, and to consummate an equalized and ample distribution, it is indispensable to exercise financial power through an agency set up by the people through their government and operated according to their will expressed in government. This should replace the sporadic and unregulated mass of counteracting attempts to exercise individual financial power without design or unity that produce ceaseless confusion and insecurity, render the exchange continuously unbalanced, and affect hideous inequality in distribution.

The Financial Process

The financial process consists of: first, the outflow of compensations upon the inflow of contributions, in a state of balance; second, the extinguishment of compensation converted to purchasing power upon the outflow of consumer's goods in distribution, also in a state of balance.

Financial power consists of: first, the ability to make the promise of compensation for contribution, so that the people will rest faith thereon; second, the capacity to perform the promise so that the faith of the people shall be vindicated.

The financial process applies the principles of equity and justice to the passages of economic regeneration, records in the initial transaction the contributions tested by service, and recognizes them in proportionate compensations. Nature gives us the movements of regeneration and counsels us how we should treat with them in our relations with one another. The principles of finance by which we treat with them do not form the processes of life, but must accommodate them, grow out of them and conform to them; otherwise we will be at cross-purposes with nature. Those principles are the guide to the expression in appropriate records of progress in the movements of economic process, of the state and proportions of the equities of service, of their rise and discharge in cyclical order.

Contributions Are to the Whole

By nature contributions are made to the whole people, not one man to another. Goods during the course of industry and commerce pass into and through a common fund, not from hand to hand as private holdings. The forces of economic life, being generated by co-operative action and the mingling of service, seek to flow in those channels. Conversely, they erode, overflow or stagnate in those artificial channels within which the laws and practices of private property seek to confine them. The financial process may be seen to have certain attributes conformable to this view of the exchange. That is to say, its exercise lies in the discretion of the people, expressed in government, and administered by its agent as the financial function; not in the hands that possess the substance of money or the institutions that control its use for private and antisocial ends. It measures, records and satisfies the equities between each contributor and the whole; and does not permit the equities to be abused by practices of bargaining between individuals from unequal conditions of need over the opinions of the potential value of goods in relation to money and to be denied by a plan of private debt.

It proposes to balance the exchange on the base of service, the incoming and outgoing movements, as to the individual and as to the race. Thus a measure of death shall be requited with a proportional measure of life; and the sacrifice be acquitted in a reward equalized therewith, as ample as the productive power of race co-operation can permit. This may be done without unbalancing the scales of economic regeneration by the deceptive and vacillating weights, the opinions of potential value. It partakes of the elements of a contract, an economic marriage covenant, expressing the equities of contribution in compensation at the close of the first transaction of exchange, and employing mathematical terms to state its proportions. It operates under a system of functions of use for trade of the goods, facilities and institutions of exchange by which, within the public domain, they are employed by individual or corporate enterprise in industry or commerce. It will not impose upon industrial or commercial enterprises the restrictive burdens of the acquisition of the ownership of the goods, facilities and institutions of exchange to carry on their public service; and it will not vest in them the economic power in bargaining that accompanies private ownership and claims profits, interest, rent or dividends, ignoring contributions of service.

The Ability to Make the Promise

The ability to make the promise of compensation is derived from the consent to co-operative action, the unity of purpose and the accession to a proposed course of economic action. We are misled by superficial appearances into thinking it rests in the possession of money, though some co-operative action can be induced by the promise to deliver money. To the extent that the promise to deliver money enables the promisee to draw upon the common store, the ability to promise is valid, but not from individual powers, only on behalf of the whole. But the promise to deliver money is a fraud because it cannot perform the promise of a reward that is equal to contribution. If the people have provided no agency to express their common consent and purpose in economic action, what power there is to initiate economic action is vested in the possessors of money: and this induces action that is conducive to the private interest of its possessors as distinguished from

the public good or individual equities. Such private financial power is insufficient in motive and in capacity to the task it pretends to undertake: to attract the faith and credit of the people in service. It lacks the facility to perceive or express the common will and purpose for economic action. It is unable to initiate or to maintain in a state of equilibrium that scope and degree of continuous economic action necessary to save us from periodic breakdown, disorganization and depression. Finally, it is unable to employ the higher ranges of the enhanced productive power of race co-operation. Private finance does not represent the people and can make no promise for them. The people alone can make the promise of economic justice—each worker to every other worker—through the medium of government and a financial agency set up by government. Private finance does not possess and cannot acquire from the people the facilities or authority to regulate or balance the movements of the exchange.

The Capacity to Fulfill the Promise

The capacity to fulfill the promise is in the ultimate sense demonstrated not in the delivery of money by way of compensation but in causing a distribution of consumers' goods in the proportions of contribution. That capacity presupposes a financial power adequate to regulate the passages of exchange and to equalize prices and price levels with purchasing power, and one that can be developed only upon the retention of consumers' goods within the common domain until they are ready for retail distribution. Economic justice is attainable in no other fashion.

The power to assure justice according to these standards and to perform the promise does not proceed from an omnipotence of authority in government to compel that to be done which is contrary to the inhibitions of economic forces. Rather it originates in the passage into the common domain of the contributions on the incoming transaction. The materials and forces of nature in their virgin state are incapable of satisfying human need. By the processes of industry and commerce, through the application of the time and energy of co-operating workers, they are invested with the several utilities necessary to the regeneration of life. With these utilities alone, the promise of redemption can be

fulfilled. The receipt into the fund of such contributions empowers the financial agency of the people to fulfill the promise. The promise is made by the people as the utilities with which to perform the promise pass into the hands of their fiscal agent. And as the goods that contain such utilities are delivered over the retail counter, performing the promise in kind, the obligation of the people is satisfied to the full.

So long as, by virtue of the laws, the power to prevent economic action is appurtenant to, and the power to initiate economic action is limited by, the possession of an inanimate substance, an individual or corporation in order to engage in business must possess money or borrow it at interest with the obligation of repayment. This is a most disabling constriction. Likewise the people, in order to initiate or stimulate enterprises in industry or commerce, must borrow money at interest from its citizens and become indebted to them. This is an unnatural and unnecessary procedure. So long as the extent of financial power is determined by the will of the possessor of gold or money, by his opinions how much money and for what purposes he may safely lend it to be repaid with interest, and by these private exercises of financial power, the economic action of the people will still be permitted to expand or "boom" for a few months in each generation, only to be checked and restrained when demand is made for payment of debts created by loan, before the fruits of the expansion can be tasted; and it will be restrained within much closer limits than will provide the abundant life that a co-operative economy is capable of supplying. The weakness of this plan of finance lies not so much in the churlish attitude of the money lenders as in its inability to serve nature's economic processes and to take account of their incoming and outgoing movements, and in the uncertainty occasioned by the disunity of its motivation.

The Financial Process and Economic Regeneration

The processes of regeneration are progressive, not static or retrogressive. The sapling becomes the tree, the baby grows to manhood, in the inexorable course of nature. In economic life evolution is on corresponding lines. The action begins with life, progresses with the expenditure of energy in productive and distributive labor in a passage of death,

and culminates in resuscitation by the consumption of the goods containing the energies derived from nature and from race co-operation. This is the forward course of the transmutation of the vital energies of human life, an uninterrupted sequence of the life-through-death-to-life cycle through transubstantiation.

The financial process is a reckoning taken by man of these movements, with a view to determine the relationships between the several individuals whose life energies and interests become intermingled. Upon the incoming transaction, as the energies of the people pass in the medium of the goods into the common fund as contributions, compensations pass out from the fiscal agent of the people to the contributors. The contract whose terms are stated in such compensation is for restoration to life in the measure of contribution—nothing more, nothing less. Compensation in the hands of the individual becomes, in the outgoing transaction, a purchasing power to buy consumer's goods out of the market for his sustentation. The contract just stated implies all the uses that are to be made of purchasing power if the processes of regeneration are to attract the respect they deserve.

The Transition of Compensation to Purchasing Power

The first understanding is that purchasing power shall be used to buy consumers' goods, not to save. (The security sought through saving can be fittingly attained in a more natural way.) The next is that it will not be withheld from the process of purchase for the purpose of being loaned or invested for interest, rent or dividends. (The implements of production can be provided in a better way.) It cannot, in the hands of the individual, be allowed to check the movements of natural process in their middle stages, or to divert the flow of energies from their natural channels. The functions of use of a medium of exchange adapted to nature's processes do not include its employment to set up a debt at interest, an obligation to pay rent, or a claim upon a business for dividends. These are not within the process of purchasing consumers' goods out of the market; they are noisome and artificial appendages.

When purchasing power is loaned or invested to set up a debt or obligation, a fiction is employed in an attempt to effect a retrogression of the natural movements of life. The person to whom the purchasing

power is loaned exercises it by purchase of goods out of the market. In so doing the contract with the one to whom such purchasing power was issued is satisfied, and its power is exhausted. But by reason of the fiction of the loan there subsists in contemplation of the law an obligation to repay the debt. This is equivalent to causing the progressive processes of nature to become retrogressive; causing the energies, which with the purchase have flowed out of the market to a complete consumption, to flow back into the market and into the creditors' hands, with the increase of interest. It is as contrary to natural process that the loan be recalled into the creditor's purse as that the babe be recalled to the mother's womb.

Attributes of Purchasing Power

Compensation is of no greater virtue than the contribution, and it is limited by it. In co-operative production the energies of the body, by a partial dissolution of its substance, pass from it and become mingled with the energies of the bodies of other persons and with a portion of the vast forces of nature. They then become embodied in the goods delivered into the hands of distributive labor. These consumers' goods are in their nature perishable; otherwise they could not release the energies or qualities they contain to pass on their assimilation or use into the bodies of the consumers. When the obligation of the people for the contribution is expressed in compensation, this state of facts must affect the terms of the contract—requiring that such compensation when converted to purchasing power shall be exercised only to purchase consumers' goods out of the market, and within such reasonable time as may be determined by the perishable quality of the goods. The obligation of compensation is to return a quantity of several goods to the worker in exchange for an equal quantity (by the standard of service) of the one class of goods through which his contribution is made. Anything more cannot be contemplated when the contribution is made; anything more is beside the course of nature. The compensations are issued on the security of the goods received on the incoming transaction. The goods provide the capacity to perform the promise contained in the compensation. No greater promise can be performed than that which the goods will capacitate the people to perform.

The Function of a Medium of Exchange

These observations on the course of natural process show the scope and limitations of the functions of use of a medium of exchange, and the form that a medium should take. A medium of exchange has no existence apart from the movements of economic life that it measures and records. It comes into being when compensations are issued on the basis of contribution. During the period of exchange it expresses the individual and total equities in the common fund of goods passing through the exchange, and it balances the account of the fiscal agent of the people. Its power is exhausted upon the withdrawal of the goods out of the market by the exercise of the purchasing power vested in it. This takes place within one cycle of economic life.

Laws by which money, as a substance, is endowed with an existence not in conformity with this process, and laws by which property rights inhere in money beyond this cycle both violate nature's provisions for economic regeneration; they render the equation of exchange insoluble. The power of money exists only by reason of the passage of the vital energies of life into and out of the market. On the incoming transaction, the money issued as compensations must represent and balance contributions; on the outgoing transaction, as purchasing power it must represent and balance consumers' goods upon the market. As the transactions proceed, these balances must be constantly maintained. The volume of money outstanding from time to time has a direct relation to the course of these transactions and is never dissociated from them. Money in the hands of the individual is the indicia of the obligation of the people to restore the equivalent of contribution. When this is done, the claim of the individual is satisfied, the obligation of the people is discharged, and the money has lost its power.

Monetary Accumulation Incongruous with Financial Process

It is contrary to the orderly course of economic process that an individual be privileged by law to withhold money from purchasing goods out of the market while the goods rot and those energies are dissipated with which alone the obligation to the individual can be liquidated.

There is no warrant in nature for the private accumulation of unexercised purchasing power, for without the exercise of purchasing power the exchange cannot proceed. It transcends the equities of contribution for a man, by right of property in money, to let out this purchasing power, permit it to be exercised in drawing upon and consuming the energies of goods of the common fund, have it still retain its full power of purchase as though unexercised, and receive a yearly premium for its use—all this in order that unexercised purchasing power may be preserved not only beyond the cycle or cycles in which it originated, beyond the existence of the contribution or its quality, energy and substance, but actually for decades and for generations as a means of revenue to its possessors. Such an accumulation becomes a malignant tumor in the body politic and economic, contributing nothing to it, parasitically drawing from it, and poisoning and interfering with its healthy functions.

This accumulation, in every kind of investment in the goods, facilities and institutions of exchange, and in the materials and forces of nature, is a means of revenue by way of interest, profits, rent and dividends; and besides, upon attaining formidable proportions and coming under the control of large industrial, commercial and financial organizations, it becomes a power without which the exchange cannot be made to operate, and with which for a revenue it has a limited operation. The employment of money and property for revenue and for power lies beyond the natural functions of their use, so that it violates the equities of contribution.

Effect of Monetary Accumulation

When such uses of money are authorized by law, nature is betrayed; but it cannot be gainsaid for more does not pass out of the exchange than flowed in. But a maladjustment in the issuing of compensations is effected, by which they are increased for some beyond their due, and decreased for the masses below their due, within the same or successive cycles of economic life; and by which the lender of money endeavors to absorb the benefits of the co-operative economic action (occasioned but not caused by the loan), through interest and the seizure of the corpus of the security. Further, a stringent control is laid upon the gates of the

exchange to permit only that flow which will enforce those conditions of need essential to the exercise of private financial power; and will let the possessors of accumulations live in superabundance while their wage servants strive against inevitable privations. So great is this power of constriction that should the government seek to promote a more abundant economy, it must either borrow money for the purpose—and be limited to the sum it can repay with interest—or else risk and perhaps incur bankruptcy.

The power of the people to produce far exceeds the possibilities of promoting economic action by the use of such loaned funds as can be repaid at interest; but this productive power is restrained in the interest of the accumulator. By nature the power to initiate economic action lies in the energies of our bodies, in the resolution of the collective mind, and in the materials and forces of nature, not in the substance of gold or money. By law, but not by nature, do we need gold or money to initiate economic action. A system of finance that threatens bankruptcy as the penalty for the exercise of our God-given productive capacities, and that does not facilitate an abundant production and an equitable and ample distribution is the natural enemy of the people's interests and the implement of private and irresponsible power over public functions.

Compensation Represents a Contract

Compensation is not a property right in a thing supposed to possess value. It is the subject matter of an agreement by which, in consideration of the mingling of the economic progenerative powers of the several individuals for race perpetuation and the delivery of its products into the common fund during the course of exchange, the people through their authorized agency assure a return flow equal individually and collectively to the contributions. The contract relates not to the delivery of money or gold but to the equities in the common fund of goods. It lies not between the several individuals in the relation of employer and employee or in the relation of buyer and seller, but between each individual and the collective people, true to the natural lines of economic relationship. It determines the respective rights and duties, not according to the several exchanges of property for money and vice versa by the manipulated opinions of their relative potential

values from unequal conditions of need, but according to the principle of service in an economic environment characterized by the common dominion over the materials and forces of nature, the goods, facilities and institutions of economic race life. It is necessary to devise terms for expressing the substance of this contract, to keep a fitting record of the several stages of its performance, and to deliver to the several individuals evidence of their respective equities under its provisions, whereby they may enjoy the benefits belonging thereto. These are the functions of a medium of exchange: to facilitate the economic process and to make possible the exercise of the people's financial power.

THE EXPRESSION OF THE CONTRACT OF EXCHANGE

The choice of terms fitting to the problem. A unit and its relation to the problem. Characteristics of the unit. Relating the unit to the base, service. Computation by the unit of relative compensations. The power to adjust compensations. The problem of numerical proportion. The relation of gross compensations to variable production. The record of compensations in relation to the fund. The passage of goods into the common fund. The record must reflect the co-operative process. The record of the fund. The evidence of compensations. Converting compensation into purchasing power. The scope of use of purchasing power. Differentiation of types of purchasing power.

The Choice of Terms Fitting to the Problem

IT IS ESSENTIAL to employ terms that state the making of contributions, both the several individual contributions and the total contributions. Then the first transaction of exchange can be equalized by relating compensations with contributions, so stated that the several parts and totals of each are known and expressed in a common standard. For the same reasons that contributions must be expressed in mathematical proportion to a common factor, compensations must be stated in a like proportion to preserve the equities of contribution in their translation into compensation. The analysis of contributions furnished us a curve of variations from a norm in relation to the base service, with individual proportions stated numerically and the total definitely determined.

In the existing economy we know nothing of the individual contributions or their interrelation nor of the total contributions, nor of the relation of the several individual to the total contributions; and nothing of what the total compensations are for any given time or in any given period. Such individual and total compensations as do exist are stated in terms which continually fluctuate with relation to the many factors

entering into the exchange. The little usable knowledge we have had of what we are about in the production and distribution of goods has been of no help to us in determining the equities of contribution and in protecting them in compensations.

When we are now about to issue compensations, not only have the individual and total contributions been calculated, but there has been stored in the common fund, for the purposes of exchange, a known and recorded volume of goods possessing utilities capable of race sustentation. The people have worked on the faith and in the expectation of the fruits of their contract; the products of their work have vested their fiscal agency with the power in natural forces to perform the contract. The knowledge of the contributions and of the goods enables the statement of the equities in compensations.

A Unit and Its Relation to the Problem

A unit for the expression of compensations on a mathematical standard must be chosen, but care must be taken lest the connotations of thought associated with the description of the unit mislead us. Let us consider the unit described as a dollar. The norm will be described then as 6000 dollars. In no economy is this an absolute quantity; it is relative to other elements in the exchange. In the extant economy it is relative to a quantity of gold, or to currency or credit uncertainty related to gold. It calls for gold or currency or credit faultily related to gold or currency. It expresses nothing of the variation of contributions but passes from hand to hand according to the results of bargaining by opinions of potential value. It cannot be related to the total contributions because they are unknown. That is:

$$\text{Compensation} = \frac{\$6000}{\text{Unknown Total}} \times \text{Unknown total supply of gold, currency or credit}$$

The results of such an equation are incalculable and unequitable, since they do not and cannot express in mathematical proportions the equities of contribution, and since relation to gold, currency or credit involves an intermediary of uncertain relationship to an unknown quantity of goods. Suppose the equation were written, instead:

$$\text{Compensation} = \frac{\$6000}{240 \text{ billion dollars}} \times \frac{\text{Known quantity of goods}}{\text{in common fund}}$$

Then the \$6000 would be relative, first, to the known total contributions of service stated in dollars in the same period of time, one economic cycle; and, second, to the known quantity of economic goods passing into and out of the common fund in that same period. Thus an individual at the norm, or at any other position on the curve of contributions, would know that his equities are justly related to those of all other contributors and to the total contributions of service, and that they have to do directly with the fund of goods containing the regenerative vitalities. The following must be present: the determination by service alone of every man's position on the curve of variation of contributions; the individual and total contributions stated in mathematical proportions; the several parts and total fund of goods recorded; the expression of compensations in the mathematical proportions and totals of the contributions; and the relation of compensation directly to such fund of goods.

Characteristics of the Unit

A dollar, therefore, as compensation ought not to be a promise to deliver gold; nor should its virtue lie in its representation of a quantity of gold—in its assumption of the “value” of a quantity of gold. It cannot while it is related to gold, have stability or express the equities of contributions, because the relation of dollars to gold itself is unstable, and because the “value” of gold in relation to goods is never at a state of rest but in constant and violent fluctuation. But beyond this, if a dollar in currency were equivalent to a quantity of gold, and if gold were in a constant proportion to goods by value, the dollar would still not equitably state compensations. If the adopted underlying base of exchange is “value,” or the opinions of the potential value of goods in relation to a gold dollar, and if the compensations are stated in a sum of dollars determined by bargaining between persons from unequal positions of need over the opinions of the relative potential values of gold, currency or credit and goods, then, in the absence of other counteracting influences, the compensations of those few most advantageously situated for such bargaining will be great, and the compensations for

the many others will be small. The characteristic that divides those with great bargaining power from those with little is the possession of the goods, facilities (including money) and institutions of economic race life.

"Value," in the sense of opinions of potential value determined by factors open to manipulation by the bargainers, presents a high degree of instability, unpredictability and confusion; and it permits a distribution of compensations wholly incongruous to contributions to the base, which is service. A monetary system based on "value" has injustice and deception at its very point of beginning. Even if we were all to bargain from equal conditions of need, we should with the measure of value still do injustice, for "value" does not discriminate between utilities arising from individual effort and those derived from the materials and forces of nature and the enhanced productivity of race co-operation. On every ground, the relation of the dollar to the base value by the representation of gold, currency or credit is untenable and a snare.

Relating the Unit to the Base, Service

Stability and justice can be achieved by relating the dollar to a factor that is stable in nature, is a determinant of the progress of economic process, and is common to the contribution of every person. Service is such a common factor, for it measures the outflow of energies from the several contributors, the pulse of the economic blood stream. By the term "dollar" we are not endeavoring to represent a specific quantity of service. It affords rather the means for comparison of the contribution of one with that of another, every other contribution, and the total contributions in mathematical proportion to the base service. It is in effect not a unit of service but an index number for the comparison of the relative services of the several contributors. When compensations are stated in dollars, the relative proportions of the equities of all are reflected: equities in the common fund arising from the joint effort. A dollar so constituted has the stability of our joint and several productive powers in the environment of nature, within each cycle and from period to period in economic life; a stability agreeable to the balance of an ample inflow and outflow of economic goods.

Such a dollar follows the passage of energies into and out of the com-

mon fund; it arises upon the inflow, is exhausted upon the outflow. It has no continuous existence apart from such flow, from cycle to cycle or generation to generation; it has no fiat or gold "value"; it has no attribute of substance but of mathematical proportion. It depends on the possession of no metal for its coming into being. It is not the property of the several citizens; it is a term for the statement of the financial process.

Computation by the Unit of Relative Compensations

Compensations to the several individuals in dollars are the statement of the proportion of their contributions, and are the promise of reward in like proportion. That promise of reward is vitalized by the simultaneous possession of the fund of goods to be distributed in the performance of the promise, a better security than any substance incapable of imparting the newness of life. No better warrant for the issuance of compensations in dollars can be imagined than the contributions embodied in the goods, the passage of the utilities in the goods being the occasion for calling such dollars or units into being.

The Power to Adjust Compensations

The power to initiate industry and commerce is contained in the co-operative financial functions vested by government in the people's financial agency, the power to requisition and to receive goods possessing the utilities necessary to regeneration, to make the promise of reward upon their receipt, and to fulfill the promise in distribution. This power does not issue from the possession of a monetary substance, and does not depend for its exercise upon acquiring the possession of money or the privilege of using such monetary substance for a premium. The law that makes financial functions contingent upon the possession of a monetary substance stultifies nature's facilities and aborts her processes. It lies as much within the right and power of the collective people to exercise their natural economic facilities as it does within the prerogative of the individual to choose whether to work or to putter. No man or group, by any restriction of natural origin, has any power to say, "Nay, but for a price," to the will of the people to live by the processes

of economic regeneration. The vastness of the achievements possible through the intelligent use of the powers with which nature has invested us and the environment where she has placed us opens at last to weary senses the prologue of a glorious existence.

As it lies within the natural power of men to work in co-operative enterprise and produce goods, so it rests upon their choice to deliver such products into a common fund upon a contract protecting their equities therein. And it lies also within their will and interest to authorize a financial body to act for their common interest, and on behalf of the whole to promise the whole group and to the several individuals a return equal to the work of production. This promise is made by use of the term "dollars" to express the several proportional relationships involved. The collective people can promise to return as much as is contributed, and can make the promise in terms of dollars secured by the goods received to the full extent of the contributions. It is the inflow of goods that determines the capacity to perform the promise. As many dollars can be set up as there are contributions to support them.

The Problem of Numerical Proportion

The total contributions, once determined and plotted on the curve of variation, could be represented for one cycle by any designated number: 50 billion, or 240 billion. The number we choose to represent the total ought to be one whose subdivisions are fitting to the technique of stating contributions and compensations: one which is the smallest common multiple of the several factors to be measured in the contributions. For instance, it was not necessary that 360 degrees have been chosen to represent a complete cycle; 100 degrees might have been chosen. But 360 degrees is susceptible of more convenient use to the ends desired. We could choose 360 billions for our purposes to represent the total for the yearly period; but, for the reasons noted in the construction of the curve of variation, we chose 240 billions for sake of illustration. In practice some other figure might be more fitting.

The same total could represent the contribution of a variable quantity of goods; though if the quantity of goods were to vary perceptibly from period to period, many of the individuals might shift their respective

positions on the curve of variation. But if a larger or smaller quantity of goods were the result of factors evenly spread over all workers, the several individual proportions would not change in relation to each other and to the whole. Specific problems of this character can be solved in their turn, and in good time, by the application of the principle of service.

The Relation of Gross Compensations to Variable Production

It is fortunate that the variations of productive power of the collective people in the environment of nature that now exist are beyond the ranges of that volume of goods capable of affording an abundant life in an economy free of the restrictions of the possessory gold dollar. We have effective means of meeting such variation in possible yearly production, by statistical computations of the several factors, by storage of goods to stabilize supply, and by regulation of the operation and providing the general policies for the co-ordination of industry through the financial function. There will result a steady inflow of contributions and a stable, continuous supply of goods within the common fund, making possible a settled and relatively constant issue of compensations. In the natural course of economic process it is not appropriate (and not conducive to order and justice) that great fluctuations occur from year to year in compensations, individual or total. Nature does not impose such damaging perturbations but provides means to escape them and to establish and maintain a sound economy in successive cycles disseminating the fruits as widely as the sources of the efforts that produced them. Once we have developed a curve of compensations fitting to the curve of contributions, the readjustment from year to year will not be violent but moderate according to the lesser changes of nature.

The Record of Compensations in Relation to the Fund

To know the principles by which the equities of several contributors may be judged would be futile without the implementation of record to render their recognition objective. The record pertains to the contribution of service, and to the fund of goods thus occasioned. The one is measured by the time, energy and the merit of the labor performed;

the other is concerned with utilities of the goods derived to a lesser extent from such service and principally from materials and forces of nature and the enhanced productivity of race co-operation. Confusing these elements leads to economic iniquity; their differentiation is the introduction to economic justice. Our economy takes no account of the former but attempts to state the equities of the exchange in the latter translated into value measured by gold dollars in bargaining.

The line of cleavage between service and utilities must be maintained in order that the equities of service shall not be swallowed up when goods pass into the market. As goods come into the market, no one man is to be given credit for utilities not derived from his own service. In our economy we make no attempt to record the elements of service. We attempt only to give expression to our opinions concerning the potential values of certain goods—and these opinions of potential values are indirectly related to utilities. All the race is entitled to the benefits of the materials and the forces of nature in the enhanced productivity of race co-operation. The problem is how to allocate and determine these equities objectively.

The interests in the products of co-operative effort cannot be represented by transactions in buying and selling such goods through the exchange, or in buying and selling labor at a market price; but only by the passage of such goods into the common fund without price, and without attaching to them individual rights of property upon issuing compensations to the several contributors according to their service. In no other way can the natural movements of the first transaction of the exchange have a rational solution. In all those things in which by nature there is a community of interest, in the materials and forces of nature (because they are her bounty to no one more than to any other), and in the products of intermingled human effort and the enhanced powers of co-operative enterprise because of the contributions of service, the equities of all persons cry for solution. But the retention of private right therein by whatever mode it is stated or adjusted is not a solution, but an aggravation of persistent evil ways. Such fruits are forbidden by a moral code that is sensitive to the equities of labor and jealous that by the sweat of no other brow shall a man eat his bread.

The Passage of Goods into the Common Fund

All goods possessing the utilities of sustentation, directly as consumers' goods or indirectly as producers' goods, must pass into a common reservoir because they proceed from collective sources, because consumers' goods cannot be parcelled out according to the equities of contribution until the outgoing transaction of exchange, and because producers' goods must there remain to serve the common cause of co-operative production. On the incoming transaction, the compensations recognizing contribution relate to no specific goods but to the whole fund of producers' and consumers' goods. The power to receive these goods and to issue compensation according to contribution lies in the will of the people and can be performed only by an agency that they permit or form. The intelligent implementation of such power proposes the adoption of the initiative in the setting up of such an agency to perform the financial function, for only one so formed will be adequate to the task and responsive to the common interest. That function includes keeping a record of the transactions of the exchange in order that the several rights and obligations of the contract can be known at all times: first, to record the receipt of consumers' and producers' goods; second, to determine and record the several and total contributions; and third, to issue and record compensation in conformity with contributions. The financial agency to record the two elements of the incoming transaction will set up two accounts, one a service account, the other a fund account, as follows:

FINANCIAL AGENCY ACCOUNTS

INCOMING TRANSACTION

Fund Account

Consumers' goods	Compensations
Producers' goods	240 billion dollars
Natural economic facilities, forces, materials and land	

Service Account

Composite

Contributions	Compensations
Labor	240 billion dollars

Service Account
Individual

Compensation 6000 dollars	Contribution Labor
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These balances represent the first or incoming phase of the equation of exchange. They suggest an interrelation of compensation and contribution according to the standard of service, an equalization of the same for the individual and for the whole by integrated accounting methods. They represent one cycle of economic life or time: that is, a year. In the service account, the total contributions of labor balance the total compensations stated in dollars for that period, comprising the several individual balances kept in like terms for the same period. In the fund account, the compensations issued for the labor spent in production and distribution balance the economic goods and services delivered into the common fund or market upon the incoming transaction, ready for retail or other distribution. By this means a record is kept of the cost in labor—stated in dollars—of all the goods and services and of their several proportions to one another and to the whole, for this is necessary to construct the second or outgoing phase of the equation of exchange. Further the fund account is broken down to show separately the cost of consumers' and producers' goods in labor stated in dollars for this is necessary to construct the outgoing balances. In the fund account is kept a record of the economic facilities, forces and materials derived from nature and subject to later use or distribution.

These are not a disjunctive mass of unrelated accounts of the many industrial and commercial enterprises, and of the several individuals. They are co-ordinated accounting of the several equities of individuals, groups, and enterprises, and of the movements of economic goods in industry and commerce, by a common and single standard. In the existing economy there is no such integration of the records of the movements of exchange. They are kept in a heterogenous, unrelated and unstandardized mass of separate accounts of separate concerns and individuals. We have no books of account for all the mingling of these various elements, to differentiate, distinguish and allocate the several elements according to their natural places, proportions and conditions.

The Record Must Reflect the Co-operative Process

As our equities are intermingled in the course of exchange, their record must partake of the characteristics of the relationships thus occasioned. These balances do not pretend to equalize the exchange or the assets and liabilities of any enterprise according to the concepts of the value of goods. The natural relationships between the several individuals and the whole are not measured or balanced by setting up of private accounts based on the values of goods; nor the exchange of goods as private property by the opinions of the potential values of goods, as they proceed through the several passages of exchange. An account of the value of physical assets takes no account of the flow of the vital energies of life and the processes of regeneration. These balances do not state the equities in accordance with debts set up as a result of contracts for the passage of goods through the exchange between individuals or corporate enterprises—contracts the terms of which are determined as the issue of bargaining over the opinions of the relative potential values of goods and money or gold dollars; but they do represent the relationships that exist in nature when men mingle their energies together for the production of a common fund of goods containing utilities for sustenance.

When contributions of the several persons have been allocated by a standard of service in their respective mathematical proportions, so that the proportion of each contributor in relation to every other contributor and to the whole contributions is determined, the term *dollars* may be employed to state such proportions if a norm is chosen, fitting the representation of the variations of such contributions. The term *dollars* may be applied to this norm, and the variations from it may be expressed in dollars representing the several mathematical proportions as determined by the analysis of contributions. The contributions upon these balances may be thus stated in dollars as the record of contributions kept by the financial agency. Likewise the issuance of compensations may be stated correspondingly in dollars. The several contributors may receive or be credited with the sum of dollars that represents their several proportions with each other and with the whole. Dollars so employed are not based upon a relationship with gold or currency or anything capable of being possessed or owned. They are not redeem-

able in gold currency, but merely represent the proportions that the several individuals claim as their several equities in the common fund of goods that passes into the possession of the financial agency.

The Record of the Fund

In the fund account, we do not give prices in dollars to the goods as they are produced or as they flow into or through the common fund, because it is impossible to distinguish the utilities that arise from human effort in these goods and those utilities that arise from the materials and forces of nature and the enhanced productivity of race co-operation. We are obliged only to take account of the cost of such goods in labor units stated in dollars. We do not express the equities of such goods in dollars related to gold, but we let all such goods possessing utilities from these various and mingled sources pass into the common fund without stating their price, and without buying or selling them according to price, on this side of the exchange. These goods become the subject matter in which the several contributors have undivided and proportionate interests in accordance with the determination of the merits of contribution, expressed in compensation. A record of the fund of goods must be kept by description of the goods in kind, not by representation of their value in dollars. However, as such goods flow into the common fund, a record must be kept of the amount of labor expended upon those goods: in other words, the quantities of human effort and time and the service required in the production and distribution of such goods, looking forward to determining the retail prices of consumers' goods upon the outgoing transaction.

In the fund account are inventoried not only the goods in the course of industry and commerce but the materials and forces of nature and the natural facilities, economic in character, within the public domain, with a view to conserving and using them and disposing of them in a way most conducive to the common good. By this fund account the financial agency records the provisions made of the forces, materials and facilities of nature for initiating, conducting industry and carrying on commerce. There are also recorded the progressive movements of goods in the several stages of industry and their transition into and through commercial channels. By the use of such account we may judge

what quantities of the several classes of goods will be requisitioned from private industrial enterprise for the requirements of the consuming public; and we may determine which goods offered by industry are in public demand.

The fund account further affords a means of recording the responsibility of the several private enterprises to the financial agency for the proper use and disposition of goods passing through their hands in the course of industry and commerce. The enterprises will have every incentive to heed this responsibility since the rendition of the service and the proper use and disposition of the goods has a direct and efficient bearing upon their equities in compensation and upon their credit and reputation with the financial agency and the business world.

The Evidence of Compensations

Compensation is the means by which the equities of the contributors may be stated objectively, so that, having performed the contract on their part, they may be assured of its performance by the people. The contract requires the keeping of a record by the financial agency of the proportions by mathematical standard of the undivided interests of the several individual contributors in the common fund of goods. That record evidences the making of the contribution and of the promise of a reward equal to the contribution. In the record the equities of each and all are expressed in dollars, so that the record becomes the credit extended to the recipients of compensation by the financial agency. Credit, in this method, is no longer the letting of the use of gold dollars, or the delivery of goods, upon the assumption of debt to be paid in gold dollars, but is the means of exercise by the people of their natural financial power to promise a return to each contributor commensurate with his contribution by the standard service, and to express the form of a credit upon the accounts of the financial agency bearing a known, direct and proportionate relationship with the credit of every other person and of the whole. Rendering such an account in writing to the several contributors from time to time as the circumstances and the orderly course of economic process require is a part of the evidence to be delivered to them of the recognition of their several equities.

Converting Compensation Into Purchasing Power

The principal purpose of this credit is conversion of compensation into purchasing power. The exigencies of exercising purchasing power and the facility and convenience requisite to it will oblige the financial agency to provide ready means for drawing upon the credit for purchases. The details of that technique are not within the scope of these pages. But the principles to be followed in its development may be briefly reviewed. The drafts, bills or checks by which the credit is drawn upon must contain a memorandum of the transaction sufficient to apprise the financial agency of its nature, subject matter and result. A currency free to flow from hand to hand without trace violates the natural course of exchange and permits many evil and illegitimate kinds of transaction to flourish. The drafts or other mode of drawing upon the financial agency must not pass through several hands, in many transactions. For the purposes of order and direction upon delivery to the merchant in the purchase of goods, they should pass directly to the financial agency to be charged against the drawer's account; they should state but one transaction apiece. The methods of employing such credit will toll the flow of the vital energies of life carried in the passage of goods through the exchange. Its evidence will relate directly to such flow; it will rest upon, and have no existence beyond or beside such flow; it will be set up on the incoming, and become discharged on the outgoing transaction. The use and expression of this credit will not be accomplished by gold dollars or by currency related to gold, a monetary substance whose existence is independent of the movements of exchange both as to time and transaction, and is susceptible of a multitude of uses beyond the scope of natural processes and out of conjunction with them. The evidence of such credit must be appropriate to the sole use to be made of it, that is, to draw out of the common fund, in the proportions of contribution, the whole fund of consumer's goods that is to be distributed in a given period of time.

The Scope of Use of Purchasing Power

The incidents of use of the medium of exchange represented by gold dollars recognize the prerogatives of property in the substance of

money; that is, the rights to possess it, save it, bargain with it, loan it at interest, invest it for revenue, withhold it from use or purchase, present it for purchase at any unpredictable time, and accumulate it. One would suppose that all these rights were a just reward of contribution, though in truth the equities thereof, when viewed from natural causes, are more direct and simple—are confined within the channels of economic process. The equities of contribution are contained to the full in the proportionate share of the common produce in the market for consumption, and no medium ought to be set up that will confer privileges that are strange to nature and beyond these limits. The functions of use of a medium of exchange are measuring contribution in compensation, and providing purchasing power to buy out of the market those several proportions of the whole fund that the several compensations bear to the total. Further, this power of purchase is limited by the perishable quality of the goods upon the market, and it must be exercised within the period during which these goods retain their several utilities. Broadly speaking, this period of time is confined to the cycle of economic life within which the goods are produced. If purchasing power is not exercised within this period, the means of fulfilling the promise of reward disappear and are forever lost. Likewise the power of purchase must expire if it is not exercised within such period. A fitting medium of exchange possesses none of the perplexing incidents of property in a monetary substance, but serves functions of use to facilitate economic process and to assure that goods delivered upon the market shall pass to a complete and equal distribution according to service. It denies the coveting of gain by the manipulation of the uses of money, and it opens wide the door to the attainment of the life continuous, according to the faith confessed and pledged at the altar of sacrifice.

Differentiation of Types of Purchasing Power

Another phase of the subject deserving comment is that the needs of men are not all of the same character. Many necessities—food, clothing and the like—are common to all and are required in steady flow, causing a sustained demand for them upon the market by every family. Other necessities are contingent, periodical, occasional or unusual, for

example, provisions for medical care and hospitalization; legal representation and expense; educational opportunities; suitable pensions for widows, orphans and aged; and protection against accidental injury and occupational disability, and such special hazards as fire, tornado and flood. The common necessities may be provided by *general compensations* according to the proportions of contribution without limitation as to exercise of choice in purchases. The contingent necessities may be provided by *special compensations*, whereby the risks may be pooled—that is, transferred from the several individuals to the whole—and protection provided against the specific hazard to those upon whom the event imposes the need; and the burden may be shared by all in equitable proportion by pro rata deductions to the extent of need from general compensations. These adjustments and provisions may be made in the distribution of compensations by the financial agency without the cumbersome practices of salary deductions, levies, taxation or insurance premiums, saving money, investing it and collecting an income; for only the existence of a common fund can make these amelioratory provisions possible. The devices of saving the substance of money or investing it at interest for such purposes, private, public or both, are fictitious and unnatural. Co-operative enterprises and collective forces are the causes in nature that make these cherished advantages accessible, and they will be rendered effective to these ends by a medium of exchange and a financial process congruous with the natural evolution of economic life.

15

THE CROSSROADS OF ECONOMIC LIFE

The confluence of the blood streams. The deceptive promise of gold. The manner of obedience to the laws of life. The ancient laws of life and death. The impulse of accumulation. A process of exchange to withstand the test of dissolution. Gold not adequate to this process. The orientation of understanding. The principle of economic action and reaction. The oppression of the ancient evil. Want, the unnatural work of man. The manipulation of the exchange. The symbolic rites of economic regeneration. The pass-over from death to life.

The Confluence of the Blood Streams

AT THE CONCLUSION of the first transaction of the exchange we stand at another of the crossroads of life, faced with the choice between death or redemption, dissolution or resurrection. We have mingled our mortal energies, chosen and endured a common measure of dissolution of the substance of our bodies and our blood to effect a transition of those energies to the goods of the exchange. It is a blood-cross without which there were no regeneration, a crossing of the blood upon the altars of sacrifice to engage the fertility of nature's interacting reproductive forces. It is upon the altar, for thereon are burned, as in the dissolution of fire, our offerings of the issue of our labor, our lambs, sheep and oxen, in the vicarious letting of blood for our salvation, a measure of death in the sight of God and before the company of men obedient to nature's laws of life. Our bodies lie exhausted before the altar; our energies, through the blood of our sacrifices, have flowed into a common basin of life; our expectations of life beyond the death endured in service are contained in the issue of our joint labors and their utilities and in preserving the equities of service in the common fund of goods. If we would be redeemed from death and have life in us, we must have access

to the bread and the wine of the market place to eat and to drink in order to be revived and restored to life from our exertions. To save our equities therein through this dangerous passage of dissolution has been the concern of the world's gifted minds and exalted spirits in the quest of nature's God.

The Deceptive Promise of Gold

It seemed the part of wisdom to escape the ravages of the death-like impositions of labor by seizing upon the substance of gold, for unlike the flesh, it was thought impervious to the effects of dissolution. This wisdom seemed to be vindicated because a few fortunates were saved, though great numbers fell by the wayside, impoverished and enhungered. Stability and security are supposed to be vouchsafed in the possession of gold or its token. Solution of the equities of exchange are supposed to be possible by the passage of gold from hand to hand as the blood flows upon the altar. But accumulated wealth and income at one extreme and widespread frustration and privation have attended the exchange that operated by bargaining with the value of the gold dollar. So inflamed are the imaginings of misguided minds that seek redemption in the inanimate objects of gold and silver (money), stone and wood (the facilities of exchange), that they have wandered far from understanding the processes of economic life by which regeneration may be attained.

Nature's ways of life are the will of God in human conduct and relations. If we seek out these, we seek the wisdom and the personality of God. But if we seek after gold and silver, make of them idols, and worship at their shrines, we find evil and death. So persistent have been the abortive uses of gold and silver and the like in the transactions of business, and so perplexing the problems of establishing an intermediary in the exchange to serve the processes of regeneration of life in the economic channel, that, though the truth about it has been recorded for many centuries where every eye might read, it has been perceived by but a few lonely sages who have recognized in His handiwork the message of the Creator. Concerning the proclivity to strive for gold and silver, and the accumulations of wealth, the Deliverer of Israel out of Egypt laid down this holy ordinance: "Ye shall not make with me gods

of silver, neither shall ye make unto you gods of gold.”¹ God’s plan of life finds no representation in the uses of silver at the altar, or in the exchange, nor are the natural processes to which we must be obedient symbolized in a graven image of gold, in money as the image of contribution, in the market place in the midst of the congregation.

The Manner of Obedience to the Laws of Life

Instead: “An altar of earth thou shalt make unto me,”² that is, your offerings of service shall be spent upon the earth from which you are taken, into and out of which the materials and forces of nature, the vital energies of your lives shall flow, the great resources of nature which by your sacrifices you tap for your regeneration; the co-mingling of the co-operative race energies with the materials and forces of nature is the inevitable course of human life distinguished from the quest of gold and silver in money, is the first stage of the processes of economic regeneration. Having this altar before which all men are equal in the principle of sacrifice, it is ordained: “thou . . . shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen.” They shall offer the issue of their labor in the common market to avoid the sin of imposing upon others the burden of their salvation from the everpresent dissolution of the flesh. “In all places where I record my name I will come unto thee, and I will bless thee.” Among those peoples in whom the enlightened name of redemption by the blood of the sacrifice bespeaks the knowledge of the will of God, will He dwell, and His bounties shall be with Him as their reward.

But the people forsook the teachings of the patriarch, and he lamented; “Oh, this people have sinned a great sin, and have made them gods of gold.”³ All races of men have exhibited a stubborn incorrigibility to the commandments of nature. “Yet now, if thou wilt forgive their sin”; nature is ever prepared to serve the processes of life; “and if not, blot me, I pray thee, out of thy book which thou hast written”; in other words, if the race will not turn from sin, every man is lost. The book of life written, the ordinances of life recorded in the properties of the materials and the conservation of the forces of nature, and the biology of the flesh, which are the environment for economic

¹ Ex. 20:23.

² Ex. 20:24.

³ Ex. 32:31-33.

life, are God's provisions for the life continuous, whereby, through the record of the equities of service in contribution, we may attain in the fullness of the possibilities of nature the cyclical restoration to the pristine vigors of rebirth.

"The graven images of their gods shall ye burn with fire"⁴ (the standards they set up to represent the exchange may be tested by their power for the preservation of life through the dissolution of the exchange); "thou shall not desire the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein" (for the promise of gold to redeem from the exhaustion of service, to preserve the equities of contribution in distribution, is a deceptive stratagem of bargaining over the opinions of the relative potential values of goods and gold), "for it is an abomination to the Lord thy God."

The Ancient Laws of Life and Death

And speaking through the great prophet Isaiah the Creator said: "To whom will ye liken me, and make me equal, and compare me, that we may be like?"⁵ What other way of life is there than that He has laid before us; can any redemption be equal to His, any salvation devised by men aside from the natural processes to be so effective, or universal? "They lavish gold out of the bag" (deal upon the market by buying and selling goods with gold out of the purse), "and weigh silver in the balance" (pretend to equalize the exchange while molding their fortunes by manipulation of the market) . . . "and he maketh it a god: they fall down, yea, they worship" (and covet in their hearts not the end of natural process, but the measure of its transitional stages to subvert to unnatural purposes of accumulation). "They bear him upon the shoulder, they carry him, and set him in his place, and he standeth" (is the creature of their labors and their permission); "from his place shall he not remove" (once entrenched in his possession he relies upon them to maintain himself in power and wealth, and invokes the protection of the state, and flaunts the equities of service). "The rich man's wealth is his strong city: the destruction of the poor is their poverty."⁶ "Yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble."⁷ If he would recognize the equities of service in a just and

⁴ Deut. 7:25.

⁵ Isa. 46:5-7.

⁶ Prov. 10:15.

⁷ Isa. 46:7, 8, 13.

equalized distribution, he cannot; and if he could, he will not afford salvation to the exhausted servants of the race. "Remember this, and shew yourselves men: bring it again to mind, O ye transgressors . . . and my salvation shall not tarry."

The Impulse of Accumulation

In the unfathomed apocalypse, there is most wise counsel, which begins: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."⁸ There arise within us, from deep inner springs, impulses that find expression in desire, hope and will. Among these impulses there are many that concern economic life; but the one which motivates the great mass of effort, individual and collective, and provides the outstanding characteristics of our economy, is the impulse to accumulate physical goods and economic facilities. It has been misguided rather than regulated by mental processes. The mind has suggested a multitude of uses for such goods and facilities, without having the discrimination to divide those that subserve from those that violate the individual and common good, and without supplying understanding of what natural and beneficial processes of economic life they were probably meant to accommodate. Being unlearned in the elementary principles on which, in nature, economic life must be constructed, they were incapable of distinguishing those uses which by nature are collective from those that are private; and they were incapable of following practices and forming laws that recognize the collective uses on the one hand and the private uses on the other. Instead, laws of property exist in which such uses are wondrously confused and all are held to be private; by which the collective nature of the co-mingling of equities in production are denied; and in support of which are inaptly brought to bear the cogent reasons of individual liberty, weakening sadly the general appreciation of the latter. Unknown to our laws are the incidents of the natural functions of use for trade, and the goods, facilities and institutions of exchange to which they pertain. To these implements of exchange we apply incidents of use and property rights that are applicable to uses for consumption.

⁸ Rev. 3:17.

If the impulses that move the great efforts, struggles and contentions of economic life revolve about the passion to accumulate the goods, facilities and institutions of economic life that can only serve the functions of use for trade, to turn them to some private objective of pride, wealth and power, away from the natural functions of economic life, then hatred, disorder and want will be the scrubby fruits of the prodigious labor. But if such impulses, good enough in themselves, can be tempered by reason, by instruction that though the goods, facilities and institutions of exchange are needed to sustain men, their uses are not private but must serve a public purpose, namely the production and distribution of a fund of goods for race sustentation, then we can leave behind the ages of mortal antagonism and enter eras of understanding co-operation and mutual betterment, which is the evident will of nature.

If we would be rich indeed, in spirit as well as in goods, and absorb the philosophy of nature's origins, we should join in the provision of the common store and forego the means thereof to collective uses; we should renounce the ambition of private wealth in those things for the common welfare. We should thereafter, from the abundance so laid upon the market in the proportions of contributions, draw goods fit for the uses of consumption—these only invested with the incidents of private property. But, because we will make no such distinctions in our practices and laws we are as we see ourselves: wretched, miserable, poor, blind and naked. While we display and boast of our wealth, heavy upon our hands, we exhibit the poverty of those who fail to tap the source of all wealth, and to discern the processes of economic life which such wealth has been provided only to serve.

It is impossible in nature that a few be isolated from the rest and elevated far above them in the possession of the goods, facilities and institutions of exchange in a condition of stability. Such inequalities are inherently weak and ephemeral. The wealthy have never succeeded long in insulating themselves from the degradation of the wretched. The greater the departure of their relative positions, the greater the potentiality of social pressures and the surer and more violent the reaction toward the relative natural equality.

A Process of Exchange to Withstand the Test of Dissolution

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."⁹ The exchange consists of economic processes for the regeneration of life by the transubstantiation of vital energies. To transform the materials and forces of nature from the state in which they are provided to another state in which they possess utility to satisfy human want, it is necessary to expend labor upon them. The exertion so entailed consumes some of the substance of the body and blood of the laborer, and energy is released that becomes embodied in the goods. Matter always changes its chemical and physical form, or it is consumed, as we think, upon the discharge of energy; so the body undergoes a biochemical change upon the performance of labor. Some portion of our physical being passes through a process of dissolution in order that the energies of our bodies may be transmuted into the goods. Fire is the best known agent of dissolution and the release of energies, and it is akin to the biochemical process that occurs within us as we labor. It well characterizes the first stage of economic process.

It is not sufficient to the ends of regeneration that we labor; that would be death, but not the life beyond. The energies that have passed out of us must be replenished. Again transubstantiation is nature's way. The goods in the market possess utilities and must be consumed; their qualities or energies must be employed by the body of the laborer and absorbed or assimilated directly or indirectly in it. But the great fund of goods produced for race sustentation cannot be distributed for that purpose without certain principles of equity, so that the equities of the contributors are preserved in the distribution. The function of a medium of exchange is to pledge access to the goods of the common fund for the uses of consumption in the same proportions as the contribution of service; the promise of redemption from the imposition of death to the newness of life by the measure of the blood of the sacrifice; the passover from darkness, bondage and death to enlightenment, freedom and life.

⁹ Rev. 3:18.

Gold Not Adequate to This Process

It was assumed that the provision by government of a medium of exchange expressed in the possessory power of gold would serve this purpose; that something so indestructible, relatively stable in quantity and of universal utility would be most suitable to measure and equalize the exchange. Gold was something as little fluctuating as anything to be found in nature, affording the inherent stability of a metal resistant to the effects of dissolution by fire or otherwise. But since gold (or its uses in barter for goods) expresses the opinions of the relative potential values of goods formed from unequal conditions of need, and since it takes no account of the transubstantiation, it cannot preserve through the dissolution of the exchange the equities of service in contribution. Rather is it the means of denying those equities, breaching the promise of money and abrogating the contract of the equal exchange. Further than this, it is the authority with which men labor for an unjust and inadequate portion of sustenance through the power of price determination; and by it mastership over the exchange is effected. In it rest the decisions when, and under what conditions goods are to be produced, shipped, bought or offered for sale, and it governs all the thousands of factors that enter into the several phases of exchange. It not only fails in its function but is the mortal enemy of the masses and the kingly scepter of economic power. "There is a way which seemeth right unto a man but the end thereof are the ways of death."

Tried by the dissolution of mortal flesh attendant upon the exchange, the fire of the sacrificial altar; assayed by its promissory power to redeem the dead to life through the processes of regeneration, to restore in goods for consumption on the outgoing transaction an equivalent by proportion to the several contributions of service; gold has continuously failed to purvey to the worthy and needy servants of the race that substance wherewith they may be rich in the habiliments of the body and in the livery of the soul. As it is written in the book of Revelation, we are counseled to buy gold so tried, to learn those principles of moral truth by which justice may be defined, that we, when we offer our bodies and blood upon the common altars of life, shall take our requital not in the empty, glittering substance of gold, but buy with our labor the promise of the life everlasting: the life continuously renewed in the

pledge of access to the goods of the common fund, only wherewith regeneration may be experienced. Riches such as these have occupied our every dream, and for all the race they partake of the substance and forces of economic life, the ultimate reality of life in the habitation of the flesh.

The Orientation of Understanding

Beyond the considerations that impel us to the concession that universal sustentation is nature's charge for her unstinted provisions, are our moral rectitude and the orientation of our minds. These clothe and embellish an economic society whose emblem is the ensign of economic liberty and justice. These supply the spirit of unity and the sense of solidarity that cement a mass of individuals and groups into a homogeneous body, integrating the common purposes and establishing a catholic basis for understanding. We could not expect to achieve these indispensable habitudes of social concurrence and co-operative action if the characteristics of the environment of nature for economic life had not encouraged them. In that fact, awakened minds may discover the beneficent attitudes of a kindly disposed, wise and judicious Creator. In it has been laid a course of life with its attendant processes that is the final morality, the ultimate of reason and knowledge, the means of distinguishing good from evil; a code of nature's justice, a creed of nature's God. Thus they may invest themselves with "white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."¹⁰

¹⁰ Rev. 3:18.

The Principle of Economic Action and Reaction

A universal principle lies within the environment of nature for economic life: namely, that for every action there is a corresponding reaction, and for every sacrifice there ought to be an equivalent reward. Effort well spent in production gathers the utilities that make the reward possible: and there is a reaction to service in the course of economic process that concerns the subject matter of the intermingled equities. It is the function of a medium of exchange to measure this

action in order to adjudicate the several equities in the subject matter of the reaction. The action of economic life arises only from human effort. The materials and forces of nature, as the subject of production, take on utilities in the course of production largely attributable to themselves; only a residue is attributable to the enhanced productivity of race co-operation, and a minimum to the effort of any individual. Though the utilities arising from individual effort to the exclusion of other factors may be small, it is individual effort combined in co-operative activity that is the action of economic life to be calibrated. This cannot be done by a medium that rests on the concepts of value, for it will not measure each individual's contribution of service in the action of economic life.

Sacrifice is not the end but the midst of life; its motive is not the final death, but the salvation from the dissolution everywhere about us. The altar is not beyond us, but in the midst of the congregation; it is a provision of nature, not that one or a few, but that all must labor for the common cause. The redemption attainable for anyone is attainable only through the common effort. We seek life in an economy where sacrifice is the end of all things, and we find frustration and death. The end of the first transaction of exchange finds us with no promise of redemption on which we can rely, and we die upon the cross, having given our blood in crossing the blood streams of economic parenthood. We have not learned the maxim of economic action and reaction, "With what measure ye mete, it shall be measured to you again." To the end that life may be saved and revived, we must give a portion of it into the transubstantiation of economic process; and by the measure of life we give it must be restored.

The Oppression of the Ancient Evil

We continue to suffer the curse of Adam, whose sin we thought was expiated upon the cross. Since we persist in tasting the fruit which was forbidden to Adam, we can expect the penalty that was inflicted upon him. If we support an economy in which all seek by bargaining to eat their bread by the sweat of another brow, we shall till the soil in suffering and want all our years. We shall be driven from access to the garden we cultivate and its fruits, by rights of property, and denied the

uses for the functions of use for trade, without tribute in profits, interest and rent, of the materials and forces of nature, goods in the course of exchange and the facilities and institutions of exchange. These will be kept in the private domain and cherubims (merchants, the exalted of the earth) with a flaming sword will guard them, turning every way to keep the way of the tree of life. The processes of regeneration, likened to the flame, will fail us; our economy will command and permit our exertion leaving us exhausted, unresuscitated.

It is the unbalance and unrelation of the incoming and outgoing transactions that are the essence of economic injustice, the incoming and outgoing price levels being adjusted to disparity by bargaining over the opinions of potential values, so that the equivalent in distribution of goods to the contribution of service is denied. This contention in the market is waged by the weapon of price, the double-edged sword which has two deadly blades in the double action of exchange. The price that ought to release the energies of the goods of the common fund to the consumption and assimilation of the jaded masses is turned against them, and they are driven out of the market, despoiled and disinherited with Adam. They are still seeking the promised land and its fruits, promised when they labored. It is with price that the merchant holds the treasures of the earth, which pass into his possession upon the market after the close of the outgoing transaction, and thus he does not make distribution equal to contribution but controls the incoming and outgoing transactions to his pecuniary advantage. Herein is the saying true, "the sword within, and the famine without." By reason of price, man is sent forth from the garden of nature to till the ground, and this is done by wage levels, price levels, foreclosure and other cunning devices of bargaining that are abhorrent to natural process and equity; and he becomes a dead man, the heir with the working masses of death and degradation.

Adam subjected himself to the principle of dominant evil by denying the equities of service and damming the channels of regeneration by rights of property, then by concepts of exchange based on value, then by price control, in the operation of the exchange. The laws of economic adversity have been enforced against him. He is outcast and dispossessed from the plenty of the earth and her increase at his hands, in shame and awakened to his nakedness. What hope of peace lies in such an

environment, so perverted from the provision and expectation of nature? What enmity is put between the possessors and non-possessors, the chiding serpent and the fecundate masses; between their seed and her seed; between capital and labor?

Want, the Unnatural Work of Man

If the provisions of nature were inadequate to universal sustenance in the higher standards of life, we should be consigned to unending enmity. If life were possible only for that number who have tasted its sweeter draughts, and the rest had to endure its bitter herbs, strife would be the lesson of nature and the way to overcome in the struggle for life. But we have made ample trial of those methods, and they have continuously failed, notwithstanding the sufficiency of nature. To the limited extent to which we have yielded to nature's suggestion of co-operative action and concordant justice, our rewards have been the only means of satisfying the wants of mind and flesh and of attaining any order and stability in society. Perpetuation and amplitude of life require the mingling of the blood in co-operative economic action. A direct consequence is the setting up of mingled equities in undivided goods, facilities and institutions. The facilities and institutions can never be divided, and the goods can be divided not during the course of exchange but only at its end. These equities are of more consequence than wish, pleasure or adventure. They are not the price of commercial sagacity, or the disdain of the state's justice, if nature be consulted; but they are the medium directly or indirectly of transubstantiation from blood through bread and wine to blood. They are the forces and substance of economic justice without which nature's law and man's impulse of life would be violated, and her cycle of regeneration would be unfulfilled. A solution of those equities, by principles cognizant of both the elements and the course of nature's process, is the paramount social problem, the objective of social organization, and a fitting province of jurisprudence.

The laws that touch upon the solution of these equities have permitted rather than caused the great injustices which have daily plagued the race since the inception of social forms. The laws have sought to provide a means for administering justice by theories of economic rela-

tionship predicated upon the concepts of property, value and price, and to sanction the practices of the profit economy, contrary to the sacrifice of service in the common cause. It was the adoption of these concepts that brought about the dispossession from Eden and the bondage of Israel in Egypt and their counterpart in modern society.

The Manipulation of the Exchange

This bondage of Israel in Egypt was economic. It was accomplished by those who sat at the gates of the market, manipulated in their own favor the incoming and outgoing transactions of exchange, and denied the equities of contribution upon the distribution. To call the attention of all posterity to the only means by which these bonds may be broken and forever dissolved, the chosen were counseled to symbolize their labors in the offering of the sacrificial lamb, on the common altar, as the means of realizing the aspirations of life in the true course of nature. And to carry such hopes to fruition they were further counseled to find their redemption in the token, the measure of the blood sacrifice, to carry the processes of regeneration to their ordained culmination. By the measure we give of life in service, we shall be redeemed.

The Symbolic Rites of Economic Regeneration

In contradistinction to the practices by which a people are dispossessed and disinherited in the operation of an exchange proceeding on the principles of property, value and price, we are called to view the ceremonials expressing recognition of nature's passages of regeneration as the avenue of life. Not that natural process requires a man to make a final and irrecoverable sacrifice of all his flesh upon the altar, though all but this last measure our economy exacts; but a partial measure of his energies is given in production in his labor, through a proportionate dissolution of flesh and blood. Not again portions of his flesh and his blood directly upon the altar, but vicariously through the lamb upon which he bestowed his labor, its blood and flesh instead. This economic process becomes equally effective in mingling his energies with the materials and forces of nature, in the cycle of the conservation and regeneration of the vitalities of life.

This sacrifice commences in the springtime when the new cycle of life in nature begins, and is required of every house if it would save itself from the visitation of the destroying angel whose work did not begin or end in the last plague of Egypt. No man is saved from death but by food, bread and wine, produced at the cost of human labor. No man can be saved unless he makes a sacrifice of his own labor equivalent to the expenditure of labor necessary to the production of goods that can save him. But a man should be saved by his equities in the joint produce, by access to them in proportion to his sacrifice of labor. The recognition of this fundamental principle of economic justice is the only way out of the land of wage slavery and into the land flowing with milk and honey, where the products of human labor shall flow abundantly to a diffuse and complete consumption, not wasted or dammed upon the market, or let out of special and unequal valves of purchasing power. Manipulation of wage levels and price levels is the great dam of the exchange that condemns the masses to a standard of life below what is permissible in nature; it is a curse that must be outlawed. This is the significance of the passover.

The Passover from Death to Life

This was the ceremony that the Master proposed to perform for the last time, in order to give these enduring principles of social justice a great emphasis, a moral background, a spiritual power and an appeal to all that is noble and exalted in man. This was to stimulate those unknowing but faithful souls to keep the eternal torch of truth and righteousness burning through the ages of ignorance and wandering until that day when understanding should vindicate the undying faith. With this desire He desired to eat this passover with His followers before He suffered,¹¹ that the message of His sacrifice should be carried to all the world, its meanings recorded in the consciences of men, and embodied in the tenets of their faith. He was considerate of the stupendous task laid upon Him. He knew that, if His gospel were to endure the vicissitudes of growing moral consciousness, it must contain, within the drama that captivated the early minds, deep springs of truth, inexhaustible nourishment of the growing spirit.

¹¹ Luke 22:15.

The Lord said to Peter at the supper: "What I do thou knowest not now; but thou shalt know hereafter."¹² Truly, they did not know the paschal lesson of the passage through death to life, the measure of the blood sacrifice as the means and assurance of redemption from death and bondage, processes of economic regeneration through transubstantiation. Their minds were still impervious to the ancient message of the passover. He regretted the loss, in the ceremony and doctrination of the ecclesiastics, of the great elemental principles of economic process and civil relationship symbolized by the passover and indispensable to social order; and He purposed to revive them with His Blood. Since the world had failed to perceive the significance of the Lamb slain upon the public altar for the salvation of the race, and of the measure of sacrifice as assurance of equity and justice (that he that should make the sacrifice should be saved through the covenant undertaken at the altar in God's sight), He conceived it to be His destiny to stand in the place of the paschal lamb, in the hope that thereby the world might learn the way of redemption in the environment of nature.

¹² John 13:7.

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THE INSIGHT OF THE EUCHARIST

The transitional process must be completed. Exertion the first phase of the process. Indifference to this knowledge. The ceremony of the regenerative process. The meaning of the ceremony. The ceremony of reanimation. Regeneration through co-operative action. The bread and the wine. The threefold service of the sacrament. The restoration of the natural laws of life. The restoration to the order of nature. The restoration to the domain of nature. The victory over death. Redemption by the blood of the sacrifice.

The Transitional Process Must Be Completed

THE MASTER was preoccupied with eucharistic thought. When those who were filled with the loaves He provided sought Him out on the other side of the sea, He admonished them: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." The only way open to life is labor, but the giving of labor is not the end. If the issue of labor perish or is diverted to those who would save themselves from labor, the true course of natural process is departed from. But if, when we labor, we by the covenant preserve our equities in the issue of our joint effort, so that the meat upon the market (the lamb slain) shall be equitably distributed for sustentation and resuscitation, that meat "endureth unto everlasting life." This principle of life He gives us; it was His commission from the hands of God. Between the self-sacrifice of industrial service and the rewards in kind redeeming the pledge, there stands the figure of the Saviour of mankind, personified in the principle of redemption, saying: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."¹

The processes of economic regeneration to which He calls attention

¹ John 6:27, 35.

are nature's provision against thirst and hunger and the death which follow them. If they are frustrated, life fails; if we are to be saved, it shall be in their natural culmination. He points the way, says to us: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture,"² meaning that if the covenant of the altar is fulfilled we shall go in with the proof of our service and shall go out with the reward thereof to freedom, rest and resuscitation. "The thief cometh not, but for to steal, and to kill, and to destroy"; he who would deny the equities of service to his profit is the malefactor of economic life, whose depredations consign untold millions to a living death of insufficiency through the laws and practices of property, value and price. But "I am come that they might have life, and that they might have it more abundantly."³

Exertion the First Phase of the Process

He entered upon this last celebration of the passover in the contemplation of these observations of natural process: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."⁴ We can hardly live without the expenditure of our vital energies in labor. It is a part of the cycle for the regeneration of life that we give up a portion of our lives in service and permit our energies to be mingled with the energies of others and with the materials and forces of nature, that they may bring forth much fruit. He who refuses to abide by these laws of nature will surely die; but he who, in the knowledge of natural process and the ends of life, does not refuse a contribution on the common altar, through the principle of redemption shall save himself to the life continuous.

Indifference to This Knowledge

How can it be that these laws of life have not been formulated in human knowledge? It was written: "I will utter things which have been kept secret from the foundation of the world."⁵ The processes of

² John 10:9.

³ John 10:10.

⁴ John 12:24.

⁵ Matt. 13:35.

regeneration and the equities of service in the joint produce have been known from the foundation of the world, but for various reasons the truth concerning them has been hidden. The controversy that rages in the world today, the melee of conflicting opinions, the subject matter of endless propaganda, of economic and military conflict, is not concerned with the bringing to light, and the protection, of such equities in order that a man shall receive the equivalent of what he has contributed; it concerns the rules that govern the combat, providing advantages and imposing disadvantages in the struggle to possess and use the goods, facilities and institutions of exchange.

He pleads that we turn our minds from these things, and hear His wisdom, at the sacrament: "Now is the judgment of this world: now shall the prince of this world be cast out"⁶ (the possessor of power through property in the goods, facilities and institutions of economic life, to overcome the power of redemption by the blood of the lamb of the sacrifice). He did not undertake to judge the world and the people therein. There is a joint responsibility for which men cannot be severally charged, yet the composite opinions and laws, actions and forces are derived from individual sources. To judge who has been right and who wrong, and to impose penalties and grant rewards, would be a futile going over the past. Rather we may take lessons from the past to guide our future; to learn to distinguish those processes and those laws and practices that shall save us from those that have damned us. As He said: "I come not to judge the world but to save the world."⁷ He was not absorbed, like some later saints, in consigning men to their respective places in heaven and hell (since nature passes irreversible judgment as we obey or disobey her laws), but He was concerned in the ways of life designed by nature for our earthly passage. "I am the way, the truth, and the life."⁸

The understanding that can open the gates of life may be derived from sources more remote than those that move us in economic action. These sources He had the rare capacity to divine. He saw His people go about their business and celebrate the passover with sterile rites. He saw them pronounce the liturgy of the passover with vacant minds and perform unknowingly the oblation of their life's blood through the medium of the lamb, symbolize the protection from the death by

⁶ John 12:31, 32.

⁷ John 12:47.

⁸ John 14:6.

the token of the blood, typify the resuscitation of the body by partaking of the mingled sacrifices of the congregation upon the altar in the proportions of the sacrifice. He saw them reduce to a sterile rite the transubstantiation of the vital forces of life from flesh and blood through the lamb in economic goods to flesh and blood in their assimilation. He saw them eat of this manna—partake of the life-giving wisdom of the Creator—yet pass it for waste. “Your fathers did eat manna . . . and are dead,” numb from the insensate pursuit of their superficial ambitions. How was He to reach such minds?

The Ceremony of the Regenerative Process

He performed for them a ceremony of life, containing within its apt symbols the principal elements of the process of regeneration and the promise of the survival of the ravages of sin, death and dissolution. The law of Moses had failed to yield its understanding or to consolidate the will and spirit of His people. The form, the liturgy survived its life-giving philosophy, “for it is not possible that the blood of bulls and of goats should take away sins.”⁹ At one time it was known why the sacrifices of lambs were not the intrinsic quality of salvation and what principles of life the act of sacrifice represented, because it was long ago written: “The life of the flesh is in the blood.”¹⁰ It is the medium through which the transubstantiation of life’s vital energies is accomplished, the outflow in labor and the inflow in sustenance. It is also the medium by which, on the outflow, the energies of each worker are mingled in co-operative production with those of others and with the materials and forces of nature; and by which, upon assimilation of economic goods of co-operative origin, life is resuscitated. Truly, the life of the flesh lies in these transitional functions of the blood.

It is written: “I have given it to you upon the altar to make an atonement for your souls.”¹⁰ His commandment ordained in nature the mingling of the blood upon the common altars of labor’s sacrifice. It was the only way to life, to defeat death, to counteract the dissolution, to replenish the fleeting substance and energies of the body. “For it is the blood that maketh an atonement for the soul.” Since we must feed upon the common store to live, and since only such as do have life, how can

⁹ Heb. 10:4.

¹⁰ Lev. 17:11.

we make reparation therefor? What can we give to balance that which we must take? No man can do more than labor together with others, and let the energies of his blood flow into economic goods and replenish the common fund, to be mingled therein with those of his brothers and the materials and forces of nature. By this means only can he make an atonement for his soul and avoid the sin of trespass.

The Meaning of the Ceremony

The mingling of the blood of labor's lambs upon the altar is to the end that regeneration be fulfilled by means of the cyclical processes of the transubstantiation of the life energies. The goods upon the exchange are the repository of the race energies in transition; they contain the vitalities of the blood of the lamb sacrifice. It is blood that flows in the market place with the means and the possibility of the continuity of life. Its passage through the channels of trade is marked by a change in the form of the substance in which such energies are embodied; but at the outset it may be considered blood.

It is enjoined: "No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."¹¹ The processes of regeneration shall not be interrupted in, or diverted from, their natural course. They shall be permitted to proceed to the transmutation of economic goods containing the vitalities of life; to that form in which, by their assimilation, the energies may pass to the resuscitation of the flesh. The goods of the market cannot be eaten in the state before they are digestible. They should not be appropriated while in the course of this process to uses of consumption or to private gain; nor should they be subjected to the rights of private property for bargaining in buying and selling upon the market, for profit, economic power or price control. The life of the race is in the blood of labor, offered vicariously upon the market in the blood of the sacrificial lambs. If he who controls the channels of trade has, by law, the power of property in the goods of the market and in the facilities and institutions of exchange that hold the qualities of the blood, he will see to it that the energies flowing in shall not flow out in equal measure; and he will absorb or retain as much of them, and of the substances containing them, as his economic power

¹¹ Lev. 17:12.

in bargaining will permit. To that extent he eats blood, and partakes of the character of the vampire family. His portion, actually, should be computed by the measure of service, and it should be represented in the proportionate interest in the common fund being prepared for distribution.

The disposition of the blood as it passes into the exchange is also delineated; it must be poured out and covered with the dust of the earth, it must be mingled with the materials and forces of nature in the course of the transubstantiation. To this point we are carried by the passover. At this point the objectives of the process are better illustrated in the sacrament of the Lord's Supper, portraying the motives which impelled the Savior to the performance of the deathless drama of life. He was to stand at the altar, for the lamb of the passover—His body its body, His blood its blood—to show to the world the passage through death to life as the common and inevitable cyclical process of regeneration, of the resurrection of the body and the life continuous, in the escape from bondage and death to sweet pastures.

With resolution and with purpose, the recesses of which are yet for mundane eyes to descry, He observed: "Ye know that after two days is the feast of the passover, and the son of man is betrayed to be crucified."¹² And He made plans to enter Jerusalem again to observe the feast. On the first day of this feast of unleavened bread, when they killed the passover, He dispatched some of His disciples to the house of a man in Jerusalem with the message: "My time is at hand; I will keep the passover at thy house with my disciples." They went, did as He said and prepared the passover. So, when evening had come, He sat down with the twelve. As they were eating, He took bread, broke it, and gave it to them, saying: "Take, eat, this is my body which is given for you." And he took the cup, and gave thanks, and gave it to them, saying: "Drink, for this is my blood of the new testament, which is shed for many for the remission of sins. This do in remembrance of me."¹³

The Ceremony of Reanimation

This is the season of the reanimation of nature, and all the world rejoices that the passage of winter and death is concluded. The forces

¹² Matt. 26:2.

¹³ Luke 22:17-19; Matt. 26:26-28; Mark 14:22-24.

of nature are renewing their work to clothe the earth with life-giving verdure that can be cultivated to replenish the empty granaries. This passage in the cyclical order from death to life in endless repetition was, as the sun began its vernal ascension, yearly celebrated in the ceremony of unleavened bread, in order to illustrate how the course of life from the inanimate to the animate was to be accomplished. It was not sufficient to stand by and allow the vegetation of the earth to increase without a measure of direction from human hands. Nature will not supply economic goods without the application of human labor. Men must seek the good will and co-operation of the Lord God by supplication and obedience to the commands of nature, and by sacrifices at the altars of life.

The fertility of the soil would mean nothing to man unless he tilled the soil, sowed the seed and cultivated the ground. This is the sacrifice required of men, by which their co-operative labors mingle their energies with the soil and with the materials and forces of nature, in order to initiate the new cycle of life. We are concerned about the end to which we shall come at the close of the process, so we aspire toward that culmination which shall restore the life we are about to give. The call of nature to the sacrifice has long been answered. But her admonition to the restoration has been assigned a lesser voice in the social conscience. As a result, each is left to the end which his economic power can command.

Regeneration Through Co-operative Action

The eternal problem is: How can we employ the co-operative action to achieve life? How can we escape the bondage and poverty of Egypt, and come safely through to freedom and refreshment? What is the elemental principle of life that insures continuity and describes justice? It can be nothing if not the process of regeneration in the passage from form internal to form external, and from form external to form internal, of the materials and forces of which human life is composed. The blood is the agent of this passage, and the goods of the market place are the external embodiment of the vitalities of life in the external stage of the cycle of regeneration. It is the course of this external passage that holds the great hazard of life, for there the means of life are subjected to every avaricious and unjust design human cunning can conceive.

Since the restoration to life and continuity of life depend upon the flow of its vital energies, the measure to be applied must represent this flow. It must preserve the equities of sacrifice through the external passage of regeneration and give expression to the undivided interests of all offerors by the measurer of the blood sacrifice in the fund of economic goods which, in the external passage, bear the power of rebirth. Otherwise, intermediate economic practices will foil the purpose of sacrifice and of mingling the blood in the progenerative process. In the economic channel the seed—by the aid of many hands and with the materials and forces of nature—becomes grain, flour and bread; and vine becomes grape and wine. These, bread and wine, are the staff and stimulant of life, whose symbolic values in the representation of the strange metamorphosis of life date far back in distant antiquity.

The Bread and the Wine

In these the Master saw His flesh and blood become the bread and wine of the sacrament, the external embodiment of the vitalities of life in the process of regeneration, take on a digestible form fit for assimilation, by which resuscitation can be accomplished. If the one commissioned by the Father to show the world the processes of life, heralding himself as the giver of life, the bearer of the living bread, had overlooked this passage of economic regeneration in nature, He would fail in the mission to which He was appointed, to call attention to the ways of life provided by the Father but unknown to men. But since the interpreter of Heaven reveals to us the principles of life determined from the foundation of the world, He proves Himself the spokesman of the Creator. In His unique power of penetration, He touched upon the vital principle of human life and saw the phenomenon of the transubstantiation of flesh and blood to bread and wine in relation to the rebirth, the regeneration, the resurrection of the body in repetitious cyclical process. He saw through the outward appearances, the variety, the conditions and the relations of labor, beyond the stages of sacrifice and trade, through the practices of the money-changers in the temple. He directed attention to the fact that if the cycle of regeneration were not completed, death would be unrequited in rebirth; that if the goods in which the vitalities of life were contained in the external passage of regenera-

tion—bread and wine—were not returned in kind and in proportion to sacrifice, there would be a corresponding reduction of life.

He understood not only that his flesh and blood became the bread and wine of the sacrament, but also that in the assimilation thereof by His disciples the restoration to life through the sustentation afforded by the vitalities thereof, bread and wine became the body and blood of the communicants in the last of the cycle through transubstantiation. He related the incoming and the outgoing flow by the measure of the blood sacrifice according to the principle of the passover. Laying aside for the present the treatment of all means, rules, practices and laws, this cycle must be accomplished, this is the justice of heaven, the morality of nature, to which we must fit our society.

He took upon Himself the task of demonstrating to the world the way to life. He represented the race at the sacrificial altar, and thereby expiated the sins of transgression that degraded and disinherited all the children of Adam. In His sacrifice and in His resurrection he represented all men at the bar of nature's justice, in the judgment of nature's God. His flesh became the flesh of all men given in dissolution at labor's sacrifice, and His blood their blood shed on the altars of service. In the bread and wine, which He said were His flesh and blood, He saw contained the vitalities of race life in transition. And in eating the bread and drinking the wine that He gave, He saw the cycle of the regeneration of race life completed according to the will of God and the mandate of nature.

He said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." His hearers then, like believers through the centuries, did not perceive the significance of His teachings, of what merit were the eating of His flesh and the drinking of His blood, literally or symbolically. But to them, as the bearer of His message to more enlightened days, He said: "Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he

that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."¹⁴

The Threefold Service of the Sacrament

When the Savior gave bread and wine to His disciples, He performed the highest service ever rendered human kind. By that premeditated but simple ceremony, He exemplified before the world the only way to the solution of the vexing problem of the adaptation of laws, practices and conduct, individually and collectively, to the processes of economic regeneration and to the ethics, principles and justice that reason deduces from them.

The Restoration of Natural Laws of Life

First, He restored the law of Eden. The law of race life that decrees that men in their co-operative endeavors must eat their bread by the sweat of their brow, and have access to the common fund of produce by the measure of contribution, is restored by the example of His sacrifice, and by the exemplification of the process of regeneration through the transubstantiation of the vital energies of life. That precedent of evil, by which any man can gain ascendancy over his fellows through the violation of this principle of reward according to sacrifice, lies in the acquisition of rights of property in the fruits of the tree of life (economic goods in the course of exchange), and in the land of Eden (the facilities and institutions of economic race life, sequestered apart from the public domain and guarded from the individual and collective equities therein by the power of price adjustment).

This law of race life which concerns the functions of use for trade, distinguished from those for consumption in the facilitation of the process of economic regeneration, was violated from the inception of social forms. And because this means of race life was ignored, death passed on all men, dispossessing and disinheriting them from their dominion of the earth. The course of the continuous race life by the transitional passage of the blood in economic regeneration is constantly

¹⁴ John 6:51, 53-58.

broken, and the assurance of life beyond the death and dissolution of service is daily breached. But it was the vision of the Founder of the sacrament that, as in the line of natural offspring the race is restored and perpetuated through the blood from father to son, by the same principle of redemption by the blood of the sacrifice, applied in the perpetuation of the line of economic descent through the rewards of labor symbolized in bread and wine, the race may one day achieve the remission of sins and everlasting life.

The Restoration to the Order of Nature

Second, He restored in prospect the Kingdom of God as it was in Eden. So far removed from the discernment of truth was the race of men into which He was born, that dim indeed was the prospect of establishing in society any order conformable to the environment of nature for economic life. How benign has been the influence of His teachings in rousing the feeble spirit of culture in the body of the brute, and in planting the first seeds of learning in the mind of the barbarian!

The developing consciousness of the will of God in the environment of the earth experiences a great impetus in the life-restoring sacrament at the holy altars, how we are reliant upon the truths He gives us, and upon the passage of death and revival He portrays in the ways of nature. The laws of life have been the same from the beginning, the sustentation through assimilation of the bread and wine of the common altar where we meet together was ordained at the foundation of the world; their preceptor was the messenger of the All Intelligent who devised the world the race inhabits with its environment of conditions, forces and processes that are the fashion of life and death. These elemental principles of life have long awaited the understanding mind; their Creator purposed we should grow in understanding to their comprehension.

Father Abraham rejoiced in the vision of the day of understanding, which was meant to come. Therefore Jesus said: "Before Abraham was, I am." He conceived Himself identified with the laws and processes of life which He exemplified. What we now and shall hereafter learn of God in nature as His handiwork was before any man had life. The processes of life impose on men a past and future, but in God's realm

there is but the everlasting present. Confident that (though distant as it was in man's measure of time) the light of reason would some day pervade the dark chambers of the human soul (to dispel there the causes of individual and group antagonisms and to adapt social action and institutions to the process of regeneration) and that He would some day commune with us again at this table of life (where in the acceptance of His wisdom we might taste of the life He gave us and give thanks that we shall have overcome the death in reanimation), He told His disciples on that memorable occasion: "I will not any more eat thereof (bread), until it be fulfilled in the kingdom of God," and "I will not drink of the fruit of the vine, until the kingdom of God shall come."¹⁵ This was the fruition of His labor, the cause for which he came into the world.

The Restoration to the Domain of Nature

Third, He restored the race to Eden. We have been told that through Him we are the children of God; through Him we enter into kinship with the Father, and become heirs and joint heirs with the Son to the blessings of heaven's bounty. This noble relationship has been described as one of the spirit, a metaphysical phenomenon. Great as this is, there is still greater significance in, and a more substantial expression of, the relationship. We have forgotten that Eden was given to be the eternal heritage of the race; the land, and the increase thereof, the materials and forces of nature and economic goods to be its eternal dominion. For we have from the inception of social forms committed grievous sin and have established laws by which the race was and is despoiled of its inheritance and of the issue of its own labor, and denied the benefits of their use and enjoyment to the profit and enrichment of the transgressor. We have forgotten the principle: "They shall inherit the land for ever, the branch of my planting, the work of my hands."¹⁶

The natural line of descent, from one generation to another, of the dominion of the earth and the enjoyment of it and its increase have been broken and need to be restored. As Israel was released from Egypt to the promised land by the token of the blood sacrifice, so the race today can find re-entry into the cultivated garden and access to its fruits,

¹⁵ Luke 22:16, 18.

¹⁶ Isa. 60:21.

by the measure of the blood sacrifice in service at the common altars. This is a just basis, in the natural order of things, upon which to determine the several equities in the estates of nature and the increase of labor. By partaking of the communion, accepting the bread and wine He offers, by understanding the natural process they symbolize, and by adhering to principles of right conduct deduced therefrom, we become of one flesh and spirit with the Master and heirs through Him to the inheritance provided for our sustenance.

Disinherited from the cultivated estate, we are a race broken in spirit and wanting in means, driven from one desperate bargain to another with the possessors of the earth in the struggle for life and the facilities to sustain it. The dissolution of the flesh ravages our bodies and torments our minds. And in our ignorance of the process of regeneration by which such death is overcome, we dislike and hate one another and contend for the possession of economic facilities. We overlook the possibilities of greater individual and collective redemption from this debt to nature through the uses of economic facilities fitting to, and the distribution of economic goods to accomplish, the process of regeneration.

They who gather at His altar undertake the sacramental covenant binding all parties to, and assuring to all parties, a distribution proportionate to contribution, by which all men become heirs in the blood through the economic channel, heirs before the law in blood and in name by a new testament in His blood, the sons of God in flesh and blood and in the line of natural descent to the material and spiritual blessings of life. With this process of redemption to life through the measure of the blood sacrifice, vicariously through the lamb of the passover, He is forever identified. "And, behold, I come quickly; and my reward is with me to give every man according as his work shall be."¹⁷ He is inseparable from His principle of reward according to service at the table of the race communion, the basic principle of economic justice, of the law of race perpetuation, redemption by the blood of the lamb.

The Victory Over Death

This is heaven's way of overcoming the death that besets us. Though we daily taste of death, though we suffer a measure of death in service,

¹⁷ Rev. 22:12.

and experience the ever-present need of resuscitation, here is a way to attain a continuous and happy victory in the regeneration of the flesh, in the resurrection of the body from the death through which we must all pass. Man on earth should seek no other way, for nature affords no other way. And that way is found in believing in the faith and truth of the bearer of Calvary's cross. For that cause He came to that dark hour. It was dark indeed that He should have to die to give life to the wicked, to turn the tide of men's thoughts to righteous precepts in their communal relationships. But the law and power of the nations in His day and since were utilized for economic oppression, dispossession and privation. This was their hour and the power of darkness, into which the light of the resurrection morn shone—and is yet to shine—revealing the glory of God's creation and His will that we shall live again. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."¹⁸

Redemption by the Blood of the Sacrifice

Now we can with insight review the revered passage: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord [the will to, the power and the process of regeneration] endureth for ever."¹⁹

¹⁸ John 11:25.

¹⁹ 1 Pet. 1:18-25.

Part III

THE NATURE OF DISTRIBUTION

1

THE PASSAGE FROM THE INCOMING TO THE OUTGOING TRANSACTION

The non-performance of the contract of exchange. The disjointure of the two transactions. The means of joining the two transactions in one contract. The degrees of variation of demand. Purchasing power to operate only on consumers' goods. Time limitation on purchasing power. Instability of retail prices and demand. Elements leading to determination of retail prices. Constructing the outgoing side of the equation. No accounting of these factors in the present economy. Characteristics of present purchasing power. The relationship of the two transactions of exchange.

The Non-Performance of the Contract of Exchange

OUR DISCUSSION of the equation of exchange, the expression in the terminology of economics of the external passage of regeneration, has proceeded to the closing of the first or incoming transaction. The contributions of service have been made, they are embodied in the economic goods which have passed into the common fund, the equities of each and all contributors have been represented in their individual proportions and totality according to a mathematical standard, in the form of the promise of access to the goods of the common fund fit for the uses of consumption in like proportions.

What becomes of this promise in our economy? At its making it is corrupted because it is made as the result of bargaining over the relative potential values of goods in relation to a monetary substance, both having the incidents of property, from unequal and manipulated conditions of need, rather than according to appraisalment of the relative merits of the contributions of service. The promise is stated in a medium from the characteristics of which the several individual proportions and their relation to the total incomes or compensations are unknown and disregarded. The medium employed is unrelated to the

goods upon the market, except as it is thought (erroneously) to possess a value of like characteristics and comparable with the value of these goods; and it does not express an equity in the goods. The goods in the market are not within the common domain but are the property of individuals, firms and corporations engaged in industrial and mercantile trade, in which goods the medium represents no interest. These arrangements are not consonant with economic justice. But these are not the only or the most injurious of the infirmities in a possessory monetary substance as a medium of exchange.

The Disjointure of the Two Transactions

The principal consequence of adopting a monetary substance as a medium is that it disjoins the two transactions of exchange. At the close of the first transaction, the contributor has a quantity of money whose only worth lies in the possessory characteristics we call value. These do not assure that the second bargain, in purchasing goods out of the exchange, will be effected at the same levels as the first. Because the medium is isolated from every characteristic but value, there is opened between the first and second transactions great possible fluctuations in the opinions of potential values arrived at from unequal and manipulated conditions of need. As a result, the incoming and outgoing transactions, instead of being bound together as one contract, are in all respects two unrelated contracts. These influences upon the individual proportions of compensation and on the total compensations stated in such a medium alters them irregularly as to the persons, time and conditions of the exercise of purchasing power. The several factors by means of which compensations may be stabilized with purchasing power are not bound by the possessory monetary medium but are left free and fluctuating; they are open to every manipulation that the conditions of bargaining will permit.

The Means of Joining the Two Transactions in One Contract

As we pass from the first transaction to the second, it becomes necessary in the passage of economic regeneration to translate compensations into purchasing power, and to determine purchasing power according

to the principles by which compensations were determined. At the opening of the second transaction, then, the following factors are known: the individual and total purchasing power stated in dollars, the period of time within which it must be exercised, the inventoried fund of goods upon which it must operate. The following conditions exist: the purchasing power outstanding represents the claim of the individuals credited against the collective people for returns according to their several contributions; the fund of goods in the possession of the collective people through their financial agency is the means of performing the promise translated from compensation to purchasing power; the record of the compensations converted to purchasing power is such that its proportions and total cannot be altered to admit profits, interest, rent or dividends, or any form of purchasing power other than that derived from compensation credited according to the contributions of service.

The stability achieved in the yearly volume of compensations, the variation of compensations according to the variation in the merit of contributions of service, the divisions of compensations into general and special groups as already discussed, will be carried forward in setting up purchasing power. This purchasing power stated in dollars will represent, not the privilege to claim a quantity of gold stored in some governmental hoard, but the individual proportions of the total and the total purchasing power on a mathematical standard, set up on the books of account of the financial agency. The virtue of this purchasing power lies in its representing, in the individual proportions, undivided interests in the fund of goods prepared for distribution for the uses of consumption. Such goods, it will be recalled, have been inventoried in kind on the incoming transaction, and are held during the course of the exchange through the authority of the financial agency to redeem the promise made at the incoming transaction for the contributions of service.

The Degrees of Variation of Demand

Statistics, even in our unstabilized economy, show that demand for the several classes of goods can be brought within reasonable and operatable degrees of variation. Stabilizing purchasing power within

reasonable degrees of change from year to year will effect the demand for the several classes of goods in proportions predictable statistically within limits of variation against which adequate reserves and adjustments can easily be provided.

This principle rests upon natural causes. Individual needs are fundamentally stable in character from period to period. Those which are most stable, like food, clothing, fuel and shelter, are the larger part of the total demands. The degrees of variation of demand for the several classes of goods bear inverse proportion to the degrees of necessity and volume of the classes of goods demanded. The greater the necessity for the classes of goods demanded and the greater the volume demanded, the lesser the variation of demand for them collectively from period to period.

Further, the degrees of variation in the proportions of demand for the several classes of goods to the whole bear irregular relation with the degrees of the variation of purchasing power among the several individuals and the total in given periods and from period to period. If the variation of total or individual purchasing power for three consecutive years is represented by the ratios, 4:3:5, the variation of demand for all the classes of goods will not fall into like ratios, but the proportions of demand for the several classes of goods will vary irregularly as to persons and periods. Under the stabilized conditions of choice and the equalized conditions of need produced by stabilized purchasing power set up from compensations as herein described, the opinions of potential value and the resultant choices collectively and statistically will be stable. This is the proper field for expressing the inevitable opinions of value and choice within which they will render the exchange susceptible of balance.

Purchasing Power to Operate Only on Consumers' Goods

Another significant factor in stabilizing demands lies in restricting the operation of purchasing power to consumers' goods. In the existing economy purchasing power may be exercised in the buying (or investing in) the materials and forces of nature and the facilities and institutions of economic life, or in an interest therein; in other words, in lands, mines, water power or other natural sources of power, buildings,

machinery, and industrial and commercial firms and corporations. These should remain within the common domain where they may serve their purposes to the full, and should not be withdrawn by any individual's purchase.

How much of the deplorable instability of our economy is due to speculation in these things and in the securities that are their image, contributing nothing to the natural functions of economic process, it is difficult to estimate; but certainly it is great and grave. How much of the total purchasing power is drained away and wasted in these speculations, or diverted from the purchase of consumers' goods, cannot be estimated. How much purchasing power is withheld from exercise, awaiting a favorable opportunity for investment, cannot be computed. In this field of speculation and investment the opinions of potential value are subject to influences far greater and more variable and to fluctuations less predictable and more violent than among consumers' goods. The intermingling of the sales of producers' goods with consumers' goods on the outgoing transaction is responsible in a large degree for the unstable relation between the volume of the incoming and that of the outgoing transaction; it is responsible, too, for the unpredictable and irregular variation in volume of consumers' goods produced and consumed from year to year.

Time Limitation on Purchasing Power

A further factor entering into the stability of demands and affecting the stability and balance of the exchange is the period within which purchasing power is to be exercised at a given point of time. If that period is not agreed upon or is unknown—and it may vary in length from year to year—the resultant proportions of demand for the several classes of goods will vary irregularly. If purchasing power must be exercised within a known period from the time of its establishment, the proportions of demand for the several classes of goods will be considerably stabilized. The length of the period within which purchasing power must be exercised is less important than that the period be known both to the purchasing public and to the financial agency, and that the exercise of purchasing power be restricted to the period.

The length of the period can be determined by the average length of

time the several goods are fit to be consumed and to redeem the promise contained in compensation. The greater part by volume of consumers' goods is offered upon the market in contemplation of their sale to the consuming public during the year or season of their production. The negligible quantity that can be stored until taken up by demand will not prevent our determining this reasonable period. Furthermore, the production of relatively imperishable goods, and of all goods for that matter, can proceed only at such a rate as to be absorbed by the exercise of purchasing power within this limited time. These adjustments will give further stability to demands, and to the ability of the financial agency to make provision to fill demands.

Instability of Retail Prices and Demand

Another factor exerting a great influence upon the flow of goods through the exchange is the fluctuation of the retail prices of each class of goods in relation to other classes, and of the aggregate retail price levels. Demand for the several classes of goods varies inversely to price, not proportionally, however, but irregularly. A general advance or decline of prices of all goods effects irregular variations in the proportions of demand for the several classes of goods. Possibly the most difficult of production problems in a widely fluctuating economy, therefore, is gauging probable demand. Outstanding characteristics of our economy are the waste, inefficiency and uncertainty attendant upon the irregular fluctuations of demand induced by the constantly shifting retail prices of goods. We can recall periods of so-called overproduction, and less frequent periods of so-called underproduction. Overproduction results from falling wage levels followed by falling price levels, or from any one of several other movements in which the volume of consumers' goods stated in retail prices exceeds the available purchasing power. Underproduction results from rising price levels that are exceeded by the expansion of volume of money and credit, or from any circumstances in which the aggregate retail prices of consumers' goods is exceeded by the available purchasing power. These and kindred movements are never ending. They are motivated by several factors that should be brought within intelligent control but are left to the effects of bargaining and manipulation in an

economy whose practices are formed by the motives of accumulation of money and property rather than by the objectives of race sustentation. It would be difficult and unilluminating to analyze the intermingled confusion caused by the irregular fluctuations of purchasing power, of demand and of prices, and to trace and measure the effects of the motivating factors. It is better to consider by what means the factors may be controlled to stabilize the exchange and balance the production and distribution of goods ample to race sustentation on a free and natural but not arbitrary basis.

It has been thought that the fluctuation of prices is as inevitable as the fluctuation of temperature; that supply and demand represent natural causes better not tampered with and always at work to find their equilibrium in price. But the operation of economic functions that enter into the possible supply and the conditions of need that effect the opinions of potential value and demand are not free to operate in the exchange as natural causes, for they are man-made conditions. Through rights of property in the goods, facilities and institutions of economic process, the factors effecting supply and influencing demand are greatly distorted. The prices arrived at as the result of bargaining under these conditions represent none of the natural causes of economic life, none of the equities of service or of the energies or time of the contributors to the operation of economic functions.

Elements Leading to Determination of Retail Prices

It is not a natural function of supply and demand to determine price. The function of supply is to determine what goods and in what volume and at what expenditure of service the race in economic co-operation is capable of producing; and the function of demand is to determine what quantity and what classes of goods are essential or desirable to race sustentation and recreation. The total supply prior to distribution is the property of the race; the undivided interest of the several individuals is determinable from their several contributions of service in production. There is no need of bargaining over the retail prices of the goods; they are a matter to be computed in a way that will effect a full and equitable distribution of the goods produced among the producers thereof.

The equities of contribution, stated on the incoming transaction in compensations, become purchasing power on the outgoing transaction. The goods received from production by or with the authority of the financial agency, and carried to the point of retail distribution by commerce, are inventoried within the common fund without price. The utilities contained in goods derived from individual service, from the enhanced productivity of race co-operation and from nature become the property of the whole; upon the opening of the outgoing transaction, they are to be prepared for distribution in the proportions of the several contributions. By this means the barrier to access thereto is removed, and the entire race comes into the inheritance of the benefits of nature and of its materials and forces, the issue of the enhanced productivity of race co-operation, the fruits of the tree of life in the cultivated garden. This is the only method of accomplishing an equitable distribution of the producible supply, ample to all needs.

Constructing the Outgoing Side of the Equation

Since the equities of contribution are stated in compensations on a mathematical standard in terms of dollars, upon their translation into purchasing power they are likewise stated in dollars. Thus for a given period, to follow the terms taken to illustrate the incoming transaction, the total purchasing power of the forty million contributors will be 240 billion dollars, with a norm of 6000 dollars each. The variation of purchasing power among the several potential purchasers will conform to the curve of variation constructed upon the analysis of the comparative merit of contribution. This purchasing power held by the several contributors represents their several undivided interests in the whole fund of consumers' goods upon the market.

Once it is known what proportions and quantities of the several goods will be demanded as a result of stabilizing the expressions of choice, by controlling the factors affecting it, then it will be possible to know, within reasonable limits, the quantities of the several classes of goods that will pass out of the market in a given period. In determining the length of the period for which this computation shall be made, it is well to consider the length of the period within which purchasing power must be exercised. Then the total purchasing power to be exer-

cised within a period, and the total goods to pass over the retail counter in the same period, may be known within efficient limits. That is to say, it will become known what purchasing power individually and collectively stated in dollars represents what fund of goods inventoried in kind. It may be expressed thus:

Total purchasing power in dollars = total fund of consumers' goods
or

$$\frac{\text{Individual purchasing power in dollars}}{\text{Total purchasing power in dollars}} = \frac{\text{Individual share of total fund}}{\text{Total fund of consumers' goods}}$$

In order to effect a full distribution of the fund of consumers' goods among all those who hold purchasing power, in the individual proportions of their purchasing power, it will be necessary to state the fund of goods in terms of dollars: that is, to state the retail price of the total fund of consumers' goods in dollars, or the aggregate retail prices of all such goods. Obviously, the aggregate retail prices of all of the goods in such fund stated in dollars will be equal to the total purchasing power stated in dollars, that is:

$$\frac{\text{Total purchasing power}}{240 \text{ billion dollars}} = \frac{\text{Total fund of consumers' goods}}{240 \text{ billion dollars}}$$

or

$$\left. \begin{array}{l} \text{Total purchasing power stated} \\ \text{in 240 billion dollars} \end{array} \right\} = \left\{ \begin{array}{l} \text{Total retail prices of consumers' goods} \\ \text{stated in 240 billion dollars} \end{array} \right.$$

When the aggregate retail prices of the fund of consumers' goods to pass out of the market in a given period is known, it becomes our problem to determine the specific retail prices to be placed upon the several items; that is, to allocate the known aggregate retail prices among the several items of the quantity of consumers' goods that is to be bought out of the market within the given period.

No Accounting of These Factors in the Present Economy

It is well to note that in our economy the total purchasing power to be exercised in the purchase of consumers' goods is never known within limits necessary to gauge either production or retail prices; and that the total fund of consumers' goods to pass out of the market in a given

period is never known well enough to make it possible to judge what purchasing power is to represent them—because the factors affecting both are ungoverned and so cannot be calculated. Further, it will be noted that there is no attempt to relate total purchasing power to total retail prices, and that this is not accomplished by so-called natural law. In this respect our economy is forever in unbalance.

The unbalance appears in many forms and conditions. Often total retail prices are in excess of total purchasing power, and then we have *overproduction*, even in the presence of want; when they are less, we have *underproduction*. These results are far removed from the principles of distribution now being discussed. Or, while the total purchasing power may be within degrees of the total retail prices, the price levels of the goods may be such as to exhaust the total purchasing power in buying a quantity of goods far below the possible supply. The relation of total retail prices to total purchasing power is never such as to enable the purchase out of the market of the greatest efficiently producible supply that falls within the consumers' desires. It is always such as to enable the purchase of a supply so limited that few have access to the better things of life, and the great numbers are seldom removed from conditions of hunger and want.

Characteristics of Present Purchasing Power

The purchasing power vested in our economy in the possession of money or gold is permitted to be exercised in part in the purchase of consumers' goods during the course of the exchange. Meanwhile the goods do not become part of the public domain but are the property of the merchants who conduct the outgoing movement of exchange. An incident of their rights of property is that they may withhold the uses of such goods for prices that they are willing to accept or able to extract, and that they may employ the utilities of the goods derived from nature and race co-operation for bargaining purposes. The effects of manipulating the conditions of need under which the bargain is made may be illustrated by the fact that every fortune, every accumulation, is derived from the merchants' side and every want is on the purchasers' side: a maladjustment intensified by the ever-increasing con-

centration of huge financial, industrial and commercial enterprises and the simultaneous squeezing out of smaller business men.

It is the bargaining of such over-powerful enterprises with the several purchasers one by one, one at a time, over the opinions of the relative potential values of money and goods from unequal conditions of need, that under our economy determines the relation of total purchasing power to total retail prices. The result, inevitable and until now inexplicable, is to isolate vast groups in a state of want and dependency in the very presence of the possibility of an ample production. No other result follows from this means and no greater injustice than this could occur in the solutions of the incoming and outgoing transactions of exchange.

No equitable solution is afforded by value, or the opinions of potential value, in the relation of goods or services and money in the first transaction, or of goods and money in the second transaction. Instead of joining the incoming and the outgoing transactions according to a sound principle of relationship, it renders them as divergent as the manipulation of the conditions of bargaining can compel. Value has no stability, is no common measure. It bears no relation to the motive power of the process of regeneration, the expenditure of time and energy in service. Instead of being allowed to become the all-important condition of exchange, it should be confined in its effect to its sole proper sphere: motivating the decisions of choice of the several individuals upon the exercise of purchasing power in the buying of consumers' goods over the retail counter.

So constricting upon the natural flow of the exchange is this bargaining upon the opinions of potential value from unequal conditions of need that large portions of the public often have been deprived of the most common and fundamental necessities, and the state has been obliged to resort to the extreme remedy of taxation in order to extract from the market enough to sustain the victims of maladministered economic power. On such unequal levels are the two transactions conducted that they are in effect two independent and disjunctive contracts. The economy operating on these principles may be termed a Double Contract System.

The Relationship of the Two Transactions of Exchange

The second transaction in reality is not apart from the first but is ancillary to it. Its purpose is to bring to their proper solution the mingled equities arising in the first transaction and to complete the cycle of regeneration that passes its half phase with the closing of the first transaction. The second offers no new equities. It does not alter the process of regeneration initiated at the opening of the first, but it follows as a natural and inevitable consequence of the first. The characteristics and incidents of the first determine in all respects those of the second. The first is the action, the second is the reaction. The first is the phase of exertion, the second the phase of resuscitation. It is essential to the regeneration of the life forces that the first be equalized by the second, and this balance is indispensable to the continuity of life. There is but one principle by which to bring the equities of the first to the revitalizing solution of the second, and this is the principle of service. The subject matter of the solution is the fund of consumers' goods upon the market ready for retail distribution and containing the vitalities of race life in transition. The measure of the solution is the standard of comparing the merit of service by which we have stated the equities of contribution in the proportions of compensation now, on the opening of the second transaction, translated to purchasing power.

2

THE COMPLETION OF THE OUTGOING TRANSACTION

The basis of allocation of retail prices. Projecting the equation to a solution. Problem of the cost of producers' goods in relation to retail prices. Problem of financial and governmental compensation, in relation to retail prices. Utility and price. Stability of retail prices. Effect of establishment of prices on service as base. Distribution of the benefits of group productivity. The fulfillment of the promise of redemption. The solution of the equation.

The Basis of Allocation of Retail Prices

THE TOTAL PURCHASING POWER stated in dollars equals the aggregate retail prices of the entire fund of consumers' good stated in dollars. Let us consider how to allocate the prices of the several items of goods comprising that fund ready for retail distribution; to give to the several items their respective prices, the aggregate of which stated in dollars will equal the total purchasing power stated in dollars.

The orthodox economist says that retail prices are determined by comparison of the values of the goods. Any other method should be unthinkable. Let all come to the market, and let those desiring the better things pay the higher price, bargaining among themselves to buy them.

Thus he denies the concepts of the common heritage of the materials and forces of nature and the common equity in the issue of the enhanced productivity of race co-operation. These materials and forces of nature, and the issue of the enhanced productivity of co-operation, are present in all the goods upon the market. These goods must possess utility and thus potential value, and in them there is invested a quantity of human time and energy. The proportions of these intermingled elements vary with the classes of goods, the time and conditions of production and distribution. It is not possible by any analysis to compute how much of the utility, or potential value, of any good or class

of goods is attributable to any one of these factors, at any time or under any condition. But it is possible to determine what service is rendered in the production of each and every good.

As goods flow into the market, and the contributions are stated on the standard of the merit of service, a record may be kept of the service rendered in the production of each good. This service may be computed in contributions and stated in compensations in terms of dollars. Thus the cost will be known of producing each good, determined solely on the standard service stated in dollars; and the comparative cost may be figured of each good with every other good, and with the total fund of consumers' goods. This will be available for computing retail prices. If the cost of production of all goods were equal on this standard, their retail prices should be equal—even if the proportions of the utilities of the several goods attributable to the materials and forces of nature and to the enhanced productivity of race co-operation, were believed to be irregular and dissimilar in the several goods. Thus the public would pay for the goods on the basis and in the proportion of the service of others invested in the goods, not for the materials and forces of nature and the issue of the enhanced productivity of race co-operation.

The contributors, in our problem, have invested 240 billions of dollars of service in the fund of producers' and consumers' goods on the market. This necessarily includes services rendered not only in industrial and commercial functions but also in financial and governmental functions, the latter being as certainly contributions of labor as the former. But whereas the fund of goods produced includes producers' as well as consumers' goods, in retail distribution only the consumers' goods are to pass out of the market for the uses of consumption. The producers' goods are to be retained within the public domain to be distributed to private enterprise in industry and commerce and to financial and governmental bodies and authorities. The present consideration, however, is that, to redeem all the compensations issued to the several individuals engaged in industrial, commercial, financial and governmental functions, there is a fund of consumers' goods upon the market with which they are to be satisfied. Collectively, the people, through their financial agency, have promised to redeem the equities of service in the distribution of consumers' goods in the outgoing transaction. These equities, stated in 240 billion of dollars of purchasing

power, relate to the consumers' goods in which the contributions of service recognized in compensations are invested, directly or indirectly. If each contributor is given the capacity to buy with his purchasing power a quantity of goods requiring contributions of service proportional to the contribution by which he acquired the purchasing power, his equation of exchange will balance. The goods he buys will represent a cost in service proportional to his contribution of service. Being so equalized for each contributor-purchaser, the two transactions should be equalized for all. The purchasing power stated in dollars will equal the aggregate retail prices of all consumers' goods comprising the fund for retail distribution.

These accounts may be stated thus for one period or one year:

FINANCIAL AGENCY ACCOUNTS

OUTGOING TRANSACTION

Fund Account

Retail prices 240 billion dollars	Consumers' goods
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Service Account

Composite

Retail prices 240 billion dollars	Purchasing powers 240 billion dollars
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Service Account

Individual

Purchasing power 6000 dollars	Retail prices 6000 dollars
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Projecting the Equation to a Solution

When we are about to determine the retail prices of the respective items of goods for retail distribution, the following elements are known: the total purchasing power stated in dollars to be exercised in a given period, and hence the aggregate retail prices of the entire fund of consumers' goods stated in dollars to be distributed in that period; the proportions of service invested on the incoming transaction in the several

items of goods in relation to the whole, and in consequence the amount of compensations stated in dollars issued for the contributions of service in each of the items of goods. The amount of compensations stated in dollars issued upon the incoming of an item of goods, that is, to the point of retail distribution, to those engaged in the performing of industrial, commercial, financial and governmental functions therein involved, allowing for the cost on the standard of service of producer's goods, becomes the retail price of that item. It may be stated in another way. The several items may be classified in the proportions of the industrial and commercial service involved in bringing the several items of goods to the point of retail distribution. These several proportions to the base 240 billions will yield quotients which, stated in dollars, will be the retail prices of the several items. Consumers' goods will thus be offered for sale to the public for the uses of consumption at their cost of production in service; that is, at the cost in the services rendered, in a given period, upon or in relation to the goods in industrial, commercial, financial and governmental labor, and in providing and maintaining the facilities of exchange serving the industrial, commercial, financial and governmental functions.

Problem of the Cost of Producers' Goods in Relation to Retail Prices

In computing retail prices there is, first, the industrial and commercial service immediate to the producing and presenting of consumers' goods for retail distribution. The proportions of cost in such service of each consumers' good to every other good, and to all consumers' goods, are known. These basic costs afford the basic proportions in computing retail prices. But in addition there is the cost in labor of providing and maintaining the producers' goods and facilities employed in industrial and commercial functions relating in a given period to the goods produced in that period; and the cost in labor of providing and maintaining the producers' goods and facilities in financial and governmental functions. In many cases it can be determined how much of the life of such producers' goods and facilities, that is, what proportion of the labor of their manufacture and installation, and what proportion of the labor of their repair and maintenance, is used up in the producing and

distributing specific units of consumers' goods. Where this can be determined, this additional cost in labor must be considered in computing the costs in labor of the several goods, and in their relative proportions among the several consumers' goods.

Where the circumstance of the case make it impossible to compute what proportion of the cost of such producers' goods and facilities is allocable to specific units of consumers' goods, the costs in labor must be added in bulk or by means of a factor for computing the comparative cost in labor of the several goods. By these methods the cost in labor of producing all consumers' goods can be determined. And so can the cost of producing each specific good and its proportion to the cost of every other item of goods, and to the cost of the total quantity of such goods. Such costs are derived from the industrial, commercial, financial and governmental labor spent in manufacturing, transporting and distributing consumers' goods, and in providing, using and maintaining producers' goods. This data furnishes the basis for allocating retail prices to the several items of consumers' goods. When these proportions are determined, 240 billion dollars being the total retail prices in our problem, the prices of the several units are determined by their proportions to each other and to the whole 240 billion dollars.

Problem of Financial and Governmental Compensation in Relation to Retail Prices

The special question now arises as to how financial and governmental labor will be charged to the several items of consumers' goods. While industrial and commercial labor are immediate to the goods and relate to specific goods and comprise the larger volume of the total contributions of service, financial and governmental labor relate to the whole and not to specific goods making up the common fund. It would be most difficult to attempt to divide the whole sum stated in dollars among the several items of consumers' goods. The following method is better. The total industrial and commercial labor is known in the total industrial and commercial compensations stated in dollars. Because this labor is immediate to specific goods, the amount of it invested in each item of goods can be computed. But because financial and governmental labor is applied to goods generally, it may be considered as

divided among the goods in the proportions of the industrial and commercial labor invested in them.

Let us say that the total industrial and commercial labor in the production of goods to the point of retail distribution is computed at 200 billion dollars, and the total financial and governmental labor at 40 billion dollars, in a given period. The proportionate part of such 200 billion dollars of service invested in each item of the goods is determinable. It remains only to multiply the industrial and commercial labor invested in the several items of goods stated in dollars by $\frac{240}{200}$, or 1.2, to determine the retail prices of the several items. In a stabilized economy representing the continuous flow of the processes of regeneration fitting to nature and race sustentation, the proportion of industrial and commercial labor, as well as of financial and governmental labor, can be adjusted at equitable and consistent levels, to aid in computing prices.

Utility and Price

The further question arises as to what will be done in cases where the utility of a specific good (by reason of the materials and forces of nature or the enhanced productivity of race co-operation represented therein) is such that the demand, at the cost of production in service, will be very great. The answer is that the supply of such good will be increased until the demand, expressed at the cost of production in service, is satisfied. In the bountiful provision of nature, all except a negligible few of the goods necessary or convenient to life, comfort and recreation are susceptible of this solution. The rest are no particular problem. Conversely, only those goods will pass over the market in quantity and in kind for which there is a demand at the cost of production in service. Only such goods are fit for exchange. If the utility of a good seems to the consumer not to justify the cost of its production in service, it is not a good fit to be sold and will not be produced. Governing the factors entering into choice but allowing free expression of choice as heretofore discussed, makes it possible to learn statistically what goods in quantity and in kind will be demanded at the cost of production in service.

Stability of Retail Prices

This method of determining the retail prices of goods will render them stable as to items and as to the several periods or cycles of economic life. The service required in producing goods to the point of retail distribution is, by nature, relatively stable. Such variations as do occur are of small degree in the fundamental necessities comprising the greater proportion of the whole volume of consumers' goods, and of slightly greater degree in the less important and smaller proportions of the whole volume of such goods. Both may be provided against, from year to year, by maintaining reserves and by continuous minor readjustments to meet special or unusual conditions or contingencies. Thus the stability of retail prices may be maintained.

Effect of Establishment of Prices on Service as Base

By establishing retail prices on the basis of service we can take full advantage of the enhanced productivity of race co-operation, aided by the introduction of labor-saving devices. To illustrate, a pair of shoes has the same utility whether made by hand or by machine; in the former case the service cost is large, in the latter small. Yet in our economy the manufacturer seeks to appropriate to himself part or all of the increased margin (effected by the processes of race co-operation in the use of the machine) between the costs of production in labor before and after employing such process, or between the volumes of goods produced by the same labor before and after employing such process.

In an economy computing retail prices on the basis of service, the machine-made shoe will sell for progressively less as advancing machine efficiency decreases the cost in service of the single pair of shoes. In our economy, the prices of items are not decreased in proportion to the reduction of service in their production, but the manufacturer extracts the price that the bargaining power of his possession of the goods and their utility will induce the public to pay. The manufacturer desires to produce only that quantity on which he can make a profit in excess of his contribution of service, a volume far less than what would be demanded at the cost of production in service. The extent to which he is

able to accomplish this depends upon what market controls he can effect by industrial or financial domination of the field; by control over supply, by stifling of competition, by trade agreements and combinations, and by his ownership of the goods, facilities and institutions of exchange. Our economy is a veritable morass of such market controls.

Since the machine in our economy is permitted to reduce the purchasing power of the workers, and since the merchant is permitted to maintain, even against a greater volume of goods, a level of retail prices that will not permit the greater producible volume to be absorbed, little or nothing is gained. Privation is concurrent and progressive with the development of productive capacity.

If by the introduction of more intensive or extensive co-operation, abetted by the uses of machine methods and processes, the total service required for the production of a given volume of consumers' goods is lessened, or if the volume is increased from the same service, the relative opportunities of the several workers for service should remain equalized. That is, if the volume of goods is not increased and the service may be decreased, the workers must be given the same proportionate opportunities for service, the time of service of each being reduced proportionately, leaving their several contributions in the same relationship to one another and to the whole. Thus their several proportions of contribution would remain stable, and so would their compensations stated in dollars. Then all would have access to the same fund of goods at the same retail prices with less labor to all. If the volume of goods were increased, but the service were maintained on the same level—though resubdivided as to tasks upon the introduction of more productive methods—the compensations should again remain stable but the prices of the several items of the greater volume of goods should be lower, and the same purchasing power should buy out of the market the entire increased fund of consumers' goods. Either or both of these principles of relationship of service to goods may be employed to suit the welfare, convenience and comfort of the people.

Distribution of the Benefits of Group Productivity

The objectives of redemption from the ever-active dissolution of the body are not attainable in our natural economic environment without

employing the principle of the enhanced productivity of co-operation. The undertaking is, if such co-operation is entered upon, that all shall taste of the fruits of that redemption according to a principle of contribution to that cause. As we have seen in considering the passages of regeneration that are nature's way to this redemption, we can contribute to that cause only those vitalities we for a time possess in the flow of energies into and out of our bodies. We need a standard designed to measure this vital flow, in order to state the contract made when these elements of life are intermingled, to enable us to calibrate the volume, the sources and the destination of the qualities and energies in the processes of economic regeneration. Such a standard will be an indispensable implement in adapting our economic action to the natural requirements of those processes. This standard we find in the principle of service.

The Fulfillment of the Promise of Redemption

The labor of industrial, commercial, financial and governmental workers is a contribution of service. It is a communal offering upon the market, the issue of the joint effort, the outflow of vital elements of quality and energy from labor into the goods passing into the market. It must be redeemed by the restoration of such qualities and energies through assimilation of those goods containing them, enhanced by the mingling with them of the materials and forces of nature in the process of reproduction. Access to the fund of consumers' goods upon the market containing the materials and forces of nature and the issue of the enhanced productivity of race cooperation, as well as the qualities and energies of individual contribution, by the principle of service in contribution constitutes redemption by the blood of the sacrifice.

The Solution of the Equation

For the contributions by the several workers of these qualities and energies in service, a promise is made that the objectives which induced the co-operation shall be achieved. The promise should be so stated, and the laws and practices by which its obligations are defined and discharged should so conform to the economic marriage covenant, that the equities arising in the first transaction in the contribution of service

shall be preserved in the distribution of consumers' goods in the second transaction; so that the two transactions shall not be disjoined by practices of relationship introducing powers and privileges in violation of such equities and by rules of justice extraneous to the causes and movements of economic life, but shall be bound together by a common standard of admeasurement sensitive to the vital flow of life in the passages of regeneration, and to the part of each worker in service of the common cause of race redemption. The promise so stated should involve the incoming and outgoing transactions of the exchange in one contract providing that distribution shall be according to the contribution of service, the vitalizing element of exchange. By means of that promise it is possible to construct an equation of exchange, the intermediate factors of compensations and purchasing power representing in their respective transactions the conjunctive element of service. The equation so constructed will be:

$$\frac{\text{Contributions}}{\text{Compensations}} = \frac{\text{Purchasing powers}}{\text{Retail prices}}$$

An economy operating on that principle may be properly termed a Single Contract System.

3

THE FUNCTIONS OF USE OF PRODUCERS' GOODS AND CONSUMERS' GOODS

The functions of use determined by nature. Applying rule of equality to incidents of use. The function of use for consumption. The function of use for trade. The derivation of producers' goods and the right to use them. The providing of producers' goods. The uses of producers' goods. Government and the uses of producers' goods. The financial function and the uses of producers' goods.

The Functions of Use Determined by Nature

THE FUNCTIONS of use, as well as the necessity and possibility of use, are fashioned by nature. The incidents of right which law and practice recognize in usable things are counselled (not dictated) by nature. If the law and practice prevented all use, the race would perish. If they granted use to some and denied it to others, the latter would perish. If they supported a few in great power and wealth and the rest in the several degrees of extremity of want and degradation, that would be an economy resembling our own.

The functions of use are provided by nature to aid and facilitate the processes of economic regeneration, to overcome the ever-present effect of death. The incidents of right in the use of things defined by law or allowed by practice must accommodate the processes of economic regeneration, or they are perverted and unwise. If the law forbade the uses of goods for consumption, that would be evil. If the law, while not directly forbidding the uses of goods for consumption, sanctioned incidents of rights in such goods as to limit or curtail their consumption and deny to many the uses of goods for consumption, this should also be evil. If all goods were free in nature, accessible without labor for production, access to them among all men would have to be equal or nature's law would be violated. But where goods must be provided by labor, all the elements of utility derived from nature must still be

equally free to all, and the only equitable consideration is that goods be distributed according to the contribution of labor to produce them.

Any incident of right or practice that bars access to the materials and forces of nature and to the issue of the enhanced productivity of race co-operation except on a basis of pro rata equality, is evil and deadly; and any that bars access to goods produced at the expense of labor (to which every man has an equal opportunity of contributing), except on the basis of the relative merit of service, is by the same reasoning evil and deadly. The objective of the exchange, the purpose of analyzing an equation of exchange, is to accomplish the distribution of producible and produced goods according to the contribution of service in their production. Were it not for the natural requirement of labor to provide goods fit for consumption, the distribution should be equal to all; that is, but for the variation in the merit of service in contribution, all should have equal yearly purchasing power. This rule of equal distribution is not abrogated but merely modified by the principle of contribution; and then only to the extent of the demonstrable variation in the merit of the contributions of service determined after excluding all factors not directly attributable to the service.

The equities of service indicate the incidents of right that should be authorized by law and permitted in practice to govern the uses of things having utility. The determination of such incidents according to any other rule contravenes the hypothesis of men's equality before the principle of contribution and before nature. The effective application of the ethical and constitutional maxim that all men are born equal is that the incidents of property rights shall not cause a distribution of consumers' goods out of the proportions of the contributions of service. Here is also the way, if we truly seek it, that men may be born free.

Applying Rule of Equality to Incidents of Use

In the materials and forces of nature and in land there is, in the beginning of the economic cycle, a common and undivided interest of all men, a common and equal heritage from the Godhead, in truth the giver of all things and of all life. But as this rule has no place in our law, so this truth has no place in our justice. From the beginning we are faced with the problem of determining the functions of use and the

incidents of right in these things. The problem would not be very difficult if nature supplied goods for consumption without labor and without co-operative labor, and if our natures were such that each of us would accept our several equal shares of those goods and live on them.

But we are born into economic problems, for the materials and forces of nature and land cannot be used or consumed, and nature has furnished us no economic goods without labor, and rarely any without co-operative labor. And we are born into sin, for we are not at all satisfied with an equitable division of nature's bounty (we must determine that division by force, property and bargaining); and we are not satisfied that land, the materials and forces of nature (not being fit for the uses of consumption at the outset) remain in law as they are in fact the common property of the people. We are unwilling to acknowledge in law and practice that they are provided by nature to serve the uses of trade, that is, the uses of co-operative production, exchange and distribution of a fund of consumers' goods necessary for race sustentation; that such is their natural function.

The Function of Use for Consumption

Use for consumption is the primary function of things having utility, but nature has decreed that such use must appear at the end, not at the beginning, of the economic cycle. All the problems of production, exchange and distribution intervene. But with such problems embodied in the equation of exchange and brought to solution by the principle of service, consumers' goods pass over the retail counter in the proportions of contribution. All the incidents of exclusive and private use in the several degrees essential to the uses of consumption may apply after the close of the process of distribution. These incidents, in their degrees, are necessary to enjoy fully the uses of consumption and to sustain the race individually and collectively. But the private uses should be confined to those for consumption and embrace no uses for trade. And only such goods as are fit for consumption should pass out of the common fund to private right and private use. The process of regeneration finds its fulfillment in a distribution on the principles of equality and service, in a more abundant economy, in greater freedom of choice

and action in the enjoyment of the products of the joint labor, and in the exercise of the functions of use for consumption in the course of nature at the close of the economic cycle.

It is to provide the goods to fill the needed uses of consumption that co-operative economic action is undertaken, and without such action they cannot be provided. So, in addition to the mingled interests of all members of the race in the materials and forces of nature and land at the outset of the economic cycle, the introduction of co-operative production occasions further mingled interests in economic goods multiplied in the course of trade and until the last task of distribution is completed. These interests have two characteristics: one public, the other private. These attend all things having utility, require solution, and have solution whether it be propitious to life or otherwise. It is the first problem of social relationship to find the balance of public and private interest; and, from an understanding of natural economic process, to evolve ethical standards, modes of practice and principles of law to describe the incidents of use that constitute the balance of public and private interest most conducive to race and individual regeneration.

The Function of Use for Trade

The point of beginning is the principle of equality, that in the beginning and before the application of labor all men have an equal right in and to the materials and forces of nature and land. But these interests in the beginning are undivided, and since these things cannot be consumed and have no utility for consumption, they are not susceptible of division in specie or in proportionate shares. Their division would serve no useful purpose and accomplish no objective of nature. Their utility arises with, and can serve nothing but, the co-operative production and distribution that we are evolving. They make possible the production of a fund of goods for race sustentation: a fund not possible of production except by the collective forces of race co-operation. By nature the race is banded together for the work of production. It is not principally the business of each man, but that of the entire community of men on this planet. It is a common enterprise in which each takes his part. And so the materials and forces of nature and land serve, not individual interests or purposes in the first instance, but the larger

business of economic regenerative action and reaction of race proportions and characteristics.

Any man who engages in such business is not an individual entrepreneur in the first instance, but he enters the service of a common cause of the continuity of individual and race life. He can engage in the business he chooses because the race needs the product of his business. He can live by devoting himself to that business because, by the rendition of that service, he can and does supply a need, for which service in exchange he may receive the multitude of goods he needs for his and his family's life arising from the service of others. The land, the materials and the forces of nature he employs in his business serve, not him, but through his labor the interests of all men. It is not fitting to this common interest that these provisions of nature to race regeneration ever pass out of the common domain to serve a solely private interest as private property, nor is it fitting that overwhelming obstacles be placed in his path to secure the use of such things for the performance of that service.

From the laws of nature governing economic regeneration principles for determining the distribution, the functions and limitations of use of these things are deducible. If their derivation lay in any human effort, then, to the extent of their being so derived, they would belong to their maker. But they are derived solely from nature. They enter only into collective processes of production and distribution, the chief characteristics of which are supplied by race co-operation, and the intermingled equities of which demand the expression of the common will in their use. And yet to accomplish their purposes in economic life, they must be used by and in productive or distributive enterprises to aid those engaged in labor in either or both fields. It follows that these provisions of nature must ever remain in the common possession of the whole people to be used and employed at their will through the medium of government, and that the policies enunciated by government should be executed in economic action by the financial agency vested with such authority by law.

The Derivation of Producers' Goods and the Right to Use Them

To enlarge on this theme, let us consider the derivation of the economic goods that appear upon the initiation of productive action. First, the land and the materials and the forces of nature employed in production belong to the people, and their use for the activities of production must be derived from the people. To this extent at the outset, the products are marked with a common interest. Second, if the goods were produced by the unaided hands of a single individual, and if the producer were content to eat and wear only his own goods, and if he did not desire to exchange his labor in his goods for the labor of others in their goods, then a second mark of the common interest would not appear. But where goods are only the means of the producer's procuring the many goods he needs, a common fund is at once established; and he produces, not for himself, or for his neighbor, but for this common fund of goods needed for race sustentation. Such goods contain the mingled interests of all contributors of productive and distributive labor, and by nature they are the common interest and possession of the people. As they flow through the channels of production and distribution, they must remain the common possession of the whole people, subject to their will formulated into policy by government and executed by their financial agency.

In developing the collective methods of production it has been found advisable to provide tools, machinery and facilities to increase the volume of production with the same or less labor, that is, to increase the proportions of goods in relation to a given quantity of labor. These facilities, excluding land, have appeared simultaneously with more intensive and extensive productive and distributive co-operation; and they can be utilized only by such advanced forms of co-operation. Arising from the productive power of co-operative effort, they reach the point where a portion of the whole tasks of labor may be set aside for the production of such facilities, a productive power attained only by such co-operation. Their use is adaptable only to the methods of co-operative production. Those who produce such facilities by their labor upon them make their contribution of service to the whole; for this

they receive, out of the common fund in exchange, goods flowing from the labor of others. These facilities are derived solely from race co-operation and represent in part the enhanced productive power of race co-operation. By the nature of their derivation and the functions of their use they are in interest and in right the common possession of the whole people. Their derivation is the same under our economy, but disguised; and the interests in them are the same, but denied.

The intermingling of the interests of the entire people caused by the natural processes of production necessitates the retention within the common fund of all things serving the functions of use for trade and the secondary function of use, and things that cannot serve the primary function of use, that of consumption. All economic goods and facilities must by nature be employed in the function of use for trade before any goods can pass to the use for consumption. The uses for trade involve collective action and collective interests that are not possible of division while that use continues. The only things that are divisible are goods fit for consumption, and these are the only goods that have to be divided in order that regeneration may be experienced.

The Providing of Producers' Goods

The practice of the derivation of the facilities of economic life is of vital importance. In our economy the practice is the investment in such facilities of money by the public, or of the profits of business derived from the public. It has two outstanding weaknesses: first, the poor judgment of what character and quantity of particular facilities ought to be provided; second, the limitation to the facilities that can yield a return on an investment and can be bought and paid for by productive or distributive enterprise.

It is a part of the financial function of economic life to determine from studies of business, reports of business needs and the public demand, what facilities are necessary or convenient in or for any public service or in any productive or distributive enterprise; and to receive and grant or refuse requisitions of such enterprises for facilities, and for their repair, maintenance and replacement. The demonstration on the part of any productive or distributive enterprise of capacity to attract business and of responsibility in the conduct of business should entitle

it to facilities that are reasonably necessary to its operation in the public service without the burden to the enterprise of buying them, or to the public of paying a revenue on them. Since in any event and in any economy they are furnished and paid for by the people, and are employed in the service of the people, it is proper that they be supplied by the people to productive and distributive enterprise as their needs require. By this means, the people should provide business with better facilities than it now possesses or has ever possessed, and should relieve themselves of the burden of paying a revenue on them in the form of interest, rents, profits and dividends.

The Uses of Producers' Goods

It is well to consider the uses that ought to be made of economic facilities such as producers' goods, land and the materials and forces of nature. The cardinal principle is that they must serve the processes of economic regeneration for the equal benefit of all men during the course of trade. These processes are collective in their nature, and they inevitably present the necessity for collective control. That control exists either within or without the powers of government and in various proportions within and without. It may be ignorant of the will and welfare of the people, as it usually is; or responsive to it, as it rarely is; or in various proportions of both.

Co-operative economic processes of production and distribution bring upon us even against our desire a degree of concentrated authority. The necessity for government arose (and it still increases) with the initiation and development of co-operative economic processes, and government has ever been incidental to economic processes and a part of them. But economic authority exists and has ever existed in whole or in part outside of government. Where it is vested outside of government, it is always unresponsive to the will and interest of the people. Where it is vested in government, it has been responsive in various degrees, but it can never become so responsive except by and through government. Wherever it is, that authority cannot be destroyed or avoided, though it may pass from one condition to others; but it is our problem to bring that authority within the influence, and render it responsive to the will and interest, of an enlightened people.

The principal use of the materials and forces of nature, the economic facilities and economic goods in the course of trade in our economy is to secure and possess this economic authority and power, to control in whole or in part the operation of economic processes for the vanity of power or the desire for accumulation, and thus to gain a greater portion of the distribution of the produced supply of economic goods than could otherwise be acquired. Such use is based upon incidents of right recognized by law, and from that use is derived the exercise of a power transcending even the powers of government. But that use is foreign and counteractive to the processes of economic regeneration though mingled in our economy with the uses natural to those processes. That use involves the power to cause or prevent economic action and to bargain from a position of overwhelming advantage attained by distorting the relatively equal natural conditions of need. This power uses for private interest the collective economic forces and processes upon which all, individually and collectively, depend for their lives. It seems unthinkable to rational men, and it is incongruous to nature, that such power remain uncontrolled by the people through representative government.

Government and the Uses of Producers' Goods

From natural causes it is inevitable that government express the will and power of the people in determining the uses to be made of these economic goods, facilities and institutions. They are created by the collective powers of the people and should serve only their collective economic processes. It is to be expected from an understanding of their nature that they and their uses will be controlled by the people. The growing need for conserving and using efficiently the materials and forces of nature, the natural resources and land, is the most obvious example of the constraint of nature to such control. Capitalistic industry has demonstrated beyond question its unfitness and incapacity to administer the unregulated use of these things. Only the whole people with power to administer collective forces and their facilities can make the natural uses possible or assure their performance. It is the governmental function to hold the materials and forces of nature, land, economic goods, facilities and institutions within the common domain for

the use and in the interest of the people; to enact and enforce law and afford redress from economic injustice; to create by law relating to and affecting economic processes and relationships a financial agency vested with power to perform the financial function according to policies enacted into law by government; to appoint to positions of directorship over this financial agency men of integrity and capacity, responsible and obedient only to law and executive regulations, subject to removal by the executive for malfeasance in office, but otherwise independent, positions of definite tenure and stable compensation. It is the financial function among other things to administer the uses of these economic properties as directed by law.

The Financial Function and the Uses of Producers' Goods

But it is not the financial function, rather the industrial and commercial functions, to perform the uses so determined upon. The initiative, the responsiveness to public taste and the virility of private enterprise cannot be attained by the governmental and financial functions. As the natural characteristics of government and finance are different from those of industry and commerce, so the manner of organization and the performance of their duties differ widely. There is an area within which the common will must operate upon industrial and commercial enterprise, and there are other large areas in which these enterprises ought to be independent and self-reliant. It is imperative to find the proper balance of public interest and private enterprise to accomplish the greatest and universal good in the operating of economic processes and the enjoyment of the fruits thereof.

It is within the province of the financial function to entrust to industrial and commercial enterprises, for use in the performance of the tasks of those enterprises, such of the economic properties as are convenient and necessary to them; to require that the general nature and limitations of that use as provided by law be adhered to; and to hold these enterprises responsible. The facilities of a permanent character provided to such enterprises should remain in their possession as of right, and ought not to be subject to withdrawal, nor should other facilities be withheld, while a public service of comparable quality is or is ready to be performed by these facilities.

But such facilities should be used only in the performance of industrial and commercial functions, the production and distribution of a fund of consumers' goods. They should not be used to govern the exchange, to control prices and derive interest, rent, profits or dividends from them, or a revenue or return as upon an investment in them. The uses of such goods, facilities and institutions for power and accumulation will cease upon vesting the authority to grant compensations in the financial agency, and upon withdrawing such authority from the practices of bargaining by and with the advantage of such goods, facilities and institutions.

In this manner of distributing the materials and forces of nature, land, economic goods, facilities and institutions, the balance of public interest and individual freedom may be found in the principle of the service of the common cause of regeneration, by which the uses of these economic common properties may best serve the secondary function of use: that of providing a common fund of goods out of which may flow life and redemption to the end of time from the work of death and dissolution.

Conclusion

The mortal perception of the attributes and glory of the Creation, the obedience to the will of its Creator, the attainment of wisdom in the perpetuation of life, the greater dominion of intellect, the evolution of social order on the plan designed in nature, the redemption by the blood of the Lamb's sacrifice, the resuscitation of the body and of the spirit, and the life everlasting; these are the principal objectives of human life.

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